

# THE MISSIONARY HERALD.

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## CONDITION OF THE TREASURY.

ANOTHER month has passed since the statement published in June was prepared, and the financial prospects of the Board have not grown brighter, but the contrary. Then, for eight months, the receipts had been \$8,800 more than for the same time last year. Now, for nine months, they have been only \$2,284 more. Then, the Board needed to receive during the remaining *four* months of the year, from donations and legacies, \$81,100 more than was received in the same time last year. Now, the call must be for \$87,600 more during *three* months.\* The *donations* received in May were indeed about \$2,055 more than in the same month last year, but the *legacies* were \$8,570 less. During each of the last three months (March, April, and May), the receipts have been less than in the corresponding time in 1867, the falling off amounting, for the whole of this period, to nearly \$22,000! For nine months of the year, up to June 1st, the receipts have amounted to but \$291,131.70; leaving (in accordance with the estimates, published in December last), about \$238,000 to be provided for within three months! Surely the prospect is sufficiently unpleasant.

Will not the many friends of this cause who were present at the last meeting of the Board at Buffalo, and took part, if not in the earnest remarks, at least in the *unanimous vote* of the whole congregation, when the Board accepted "the work which Providence throws upon it for the evangelization of China," and recommended "a speedy enlargement of the missionary force in that empire," consider the present and prospective condition of the treasury? Very little has been done, either towards enlargement in China, or to meet the urgent calls for reinforcement in many other fields, yet there is now reason for serious apprehension, that when the Board meets again, a debt must be announced, possibly even larger than has ever before embarrassed its operations.

When these statements reach most of the readers of the Herald, there will remain but two months, July and August, for effort. All will perceive, therefore, that there is no time to be lost. Thirty per cent. advance upon the *donations* of last year was called for when the appropriations for this year were

\* This is needed to meet only the estimated expenses of this year, not including the debt of \$4,432 due when the year commenced.

announced. Statements made last month, it is believed, show conclusively that this call cannot be regarded as needless or unreasonable. Shall not the advance be, even yet, secured? But whatever is to be done to attain this result must now be done speedily.

## THE ARMENIAN CHURCH.

BY REV. M. P. FARMLEE.

It is claimed by the Armenians that Haig,\* or Haicus, son of Togarmah, who was grandson of Japheth, was the founder of their race; and consistently with this view, they call themselves Haiks, and their country Haiäsdän, to this day. However this may be, it is evident from Scripture allusions (2d Kings, xix. 37; Jeremiah li. 27, etc.) and from profane writings, that Armenian history is very ancient and interesting, and that the independent nationality of the Armenians was maintained, though with varying fortunes, until near the close of the fourteenth Christian century. During the last five centuries, having no central government to hold them in the region of Ararat, their ancient country, they have become greatly scattered, and are found in large numbers in all parts of Turkey, in Russia, Persia, and India; and individuals are met with, in all parts of the world. Scattered in this way, large numbers of them lose the Armenian language, and are bound together, as a nation, by nothing except the form of Christianity which they always carry with them, clothed in their own ancient tongue. Their numbers are variously estimated, from three to seven millions; probably five millions is nearest correct.

The gospel is said to have been preached among the Armenians by the apostles Bartholomew and Thaddeus, and some of the immediate disciples of Christ. All of them suffered bitter persecution, and Bartholomew was doubtless flayed alive. Many of the Armenians were converted to Christianity at that time, and the apostolical succession is reckoned from Thaddeus, with perhaps as good authority as the succession of Peter may be established in the Romish church. But it was not until the commencement of the fifth century that, through the remarkable labors of "Gregory the Enlightener," the whole nation was brought to adopt the Christian religion. By order of the king, the heathen temples and altars were thrown down, and churches built in their stead; schools were established, and the nation was aroused to new life and energy. An alphabet was prepared for the language, which had previously been written with the characters of other languages, and the Bible, newly-translated, was the first book written in the new character.

How pure might have been the Christianity thus established among the Armenians we cannot now fully determine; we are only sure of this, that the type we find among them to-day is as corrupt as it can well be. Little by little the language changed, until that into which the Bible and the church books were translated was no longer the vernacular of the people. Having therefore no guiding star, they very naturally wandered far from the truth, falling into numberless superstitions and old wives' fables. They believe in baptismal re-

\* Give the "ai," in all these words, the sound of "i" in "high."

generation, transubstantiation, intercession of saints, extreme unction, purgatory, etc., etc.

There are nine orders of clergy in the Armenian church, the six lowest of which are porters, readers, exorcists, candle-lighters, sub-deacons, and deacons. These perform the subordinate parts in all the services and ceremonies of the church. A candidate for the higher orders must first pass through all these lower, though they may all be passed in one day.

It matters little how ignorant a candidate for the priesthood may be, provided he is able to read the church service; but two things are absolutely essential to his becoming a priest, — that he discard razors, and marry a wife. As celibacy is enjoined on all the orders above the priesthood, by marrying, the priest cuts himself off from all hope of promotion. This fact, and the narrow and belittling nature of the priestly duties, tend to fill the office with an unambitious, inferior class of men, whose ignorance and indolence are only equaled by their meanness and treachery.

If the priest's wife dies, he is not permitted to marry again. He may, however, become a vartabed, and thus be thrown in the line of promotion. But it generally happens, that a priest left a widower is more anxious to break over the rules of the church and marry again than to be promoted.

The *priest* in the picture is seen in his bell-shaped cap, and long, broadcloth tunic, with loose sleeves, which constitute his every-day street dress. While officiating in the church, his tunic and cap are removed, and over his shoulders is thrown a kind of cloak, which is pinned in front, and on his head he wears a close-fitting scull-cap — a far less tasteful arrangement than his out-door dress.

The priests are the most numerous of all the orders of ecclesiastics. They are found in large numbers in the cities, and every village has at least one, and more frequently two or three. Their support, often very meagre, is derived chiefly from fees which they receive for baptism, marriage, burial of the dead, prayers for the repose of souls, etc.

The order of *vartabeds* is by some reckoned collateral in rank with the priesthood, inasmuch as candidates are ordained to both, directly from the rank of deacon. By others it is made a separate order, superior to the priesthood. However this may be, it is certain the vartabeds are much more intelligent than priests, and their position is invested with far more dignity. The priests never preach; instructing the people forms no part of their duty. This work is specially committed to the vartabeds. Perhaps at some former period they may have gone about preaching and teaching, but now they are never located in villages, and rarely visit them except to look after the revenues of the church. One, at least, is found in each of the cities, who acts as private counselor or secretary, or more likely as boon companion to the bishop; rarely preaching in the usual acceptance of that term. But the greater part of the vartabeds are gathered in monasteries, where a few of the more disinterested and thoughtful, having the real welfare of their nation at heart, engage earnestly in religious and literary studies; and to them the nation is largely indebted for its literature. The majority of these monks, however, busy themselves in caring for the revenues of their respective monasteries, and in schemes for robbing the simple-minded pilgrims, who, lured by monstrous fables, visit their holy shrines.

Every considerable city has its *bishop*, whose diocese includes all the neigh-

boring villages. He ordains all the clergy below himself, receiving a fee for each ordination, and if there be two applicants for the same place, not scrupling to give it to the highest bidder. The bishop has an important part not only in the management of the financial affairs of the church, but also in the assessment of taxes demanded by the Turkish Government, taking care that a fair margin remains in his own hands. He celebrates mass on all important occasions, and while doing so, wears a most costly mitre and magnificent silken robes, and bears in one hand a silver mace of office (seen in the picture), and in the other a silver cross.

The *Patriarch* (the central figure in the illustration), though by some regarded as a separate order, is more generally treated as merely a bishop with extraordinary jurisdiction and powers. For instance, the Bishop of Constantinople is called patriarch because, by virtue of his position, he is able, in great part, to control the appointment of all the bishops of the empire, and is also the recognized civil representative of the Armenian nation in Turkey, at the Sublime Porte. The crosses and stars seen on his person, as on that of the bishop, are badges of office, and decorations granted by different civil and ecclesiastical authorities.

The *Catholicos* is the highest of the ecclesiastical orders, and is the "Pope" in the Armenian church, having his seat at Echmiadzin, near the Turkish border, in Russia, but having far less power than the Pope of Rome. He seems content with the honor of his position, together with its emoluments, derived from the sale of bishoprics, the monopoly of the traffic in holy oil, used in all important ceremonies of the church, and the offerings of the devout. All bishops are ordained by the Catholicos, while he, in turn, is ordained by a council of bishops.

The lack of vigor in the ecclesiastical domination of the Armenian church, the people's profound, though misdirected, veneration for the Bible, and their native intelligence and love of investigation, have contributed largely to the success which has already attended the missionary work among them; a success which we believe will, by the grace of God, become more and more striking, until the whole Armenian nation is brought back to a pure Christianity.

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## THE EDUCATION OF A NATIVE MINISTRY.

BY REV. GEORGE E. POST, M.D., OF THE SYRIA MISSION.

IN a letter written from Syria last year, I made use of the following words: "If we educate a man highly, he will not serve, except as a highly salaried and independent *missionary*. If we educate him moderately, his church will not have him." These words having been subjected to some adverse criticism in this country, I wish to explain them more fully.

First, however, let me allude to the well-known principles and practice of the missionaries of the American Board in the Turkish Empire — preëminently in Syria — in the matter of education. They are, to lead on education as fast as the means at their disposal allow, and the circumstances of the people make it desirable, for their welfare. Each of these conditions requires explanation.

The American Board is not an institution sustained with a view to *secular education*. It is, therefore, limited in its power of furnishing the means for carrying forward the work of scientific instruction. What has been done in this direction, has been undertaken in connection with thorough Biblical training, with a view to fit those who are educated for the positions of preachers, teachers, printers, and distributors of evangelical truth. Those pupils have been received into our schools who gave best promise of becoming evangelists in these various departments. Some have graduated without a conviction of the truth of our religious views, and have been drawn aside into various secular pursuits. Many have become teachers and printers and colporters, in connection with our missions and those in neighboring countries, and a few have risen to the position of preachers and pastors.

Now it is a fact that our schools have been, and are, the best in the various countries where they have been located, with the exception of those in Constantinople and Cairo, where Government Universities have enjoyed an endowment which gave them a higher scientific scope than missionary schools can have, or ought to aim at. In training our youth for the preaching of the gospel, we have actually given the best *secular education* which the country afforded. We were confessedly in the van of science, and the schools of other sects availed themselves of our models of instruction, and used our text-books as their chief scientific apparatus. Furthermore, the few of our pupils who chose the work of the *ministry* were retained longer at school, and educated through higher grades of *science* as well as *religion*, than other students; and at this time, those who have entered into the various offices of evangelism are in general the best educated men of those whom we have trained, and stand as high among the educated men of that country as our ex-pastors and teachers among the educated men of America. Moreover, they are the only students whom we continue to train *after* they have entered on the duties of life which lie beyond the curriculum of school and seminary study.

So much for mission schools, their objects and achievements. But the missionaries have gone farther. When the general elevation of portions of the evangelized people has called for still higher qualifications in their pastors and teachers than mission schools, organized with reference to the average necessities of the community, could furnish, the missionaries have inaugurated plans for collegiate institutions, — at Constantinople and Beirut, — in each case furnishing a president to the institution from their own diminished numbers, and aiding, by their counsels in the organization, and by their instructions in the successful working of the new enterprises. In the case of the College at Beirut, they constitute a large part of the Board of Management, and view the institution as a prominent means for the evangelization of the country.

It will thus be obvious that no narrow policy in reference to education influences missionaries in general, and I am happy to say that no such prejudice inspired my own words. I may add, that the Board is, I believe, in full sympathy with its missionaries in all these matters.

Having then established, as a preliminary proposition, that the principles and practice of the missions have been to lead on education as fast as the means at their disposal allow, and I might say also, to keep at the head of education in their respective fields of labor, I proceed to the principles which govern us



in applying the education thus provided, and shall thus illustrate the difficulty referred to, where it is said, "If we educate him moderately his church will not have him."

We hold that the education of individuals must depend on the general condition of the community that they are to serve, as well as on the character and circumstances of each candidate. It is here that the difficulty of the subject inheres.

It must not be forgotten, that in America education is generally acquired at the expense of the student, his parents or guardians, or of the government to which they severally pay taxes. A gift of education from a benevolent society is exceptional, usually taking the form of a grant in aid, mostly to students preparing for the ministry, and never extending beyond the usual curriculum of the college and the seminary. Most of those who offer themselves as candidates for the ministry, make an offering of an education acquired at their own charges, and all of those entering on the foreign missionary work have become fitted for it without aid from the societies which send them out. The problem of the education of missionaries, therefore, does not concern the Missionary Boards. They have only to select, from the list of applicants for appointment, those whose gifts and piety fit them for the work, and send them forth.

Still further, the Missionary Societies employ, for the most part, men of a single grade, or class. There is, of course, that difference which obtains in every calling, in the gifts and acquirements of the various missionaries; yet they go out, mostly, with one office, and in one relation to the people whom they serve. None of them are designed to fill the pastoral office; so that, whether they be stationed in large or small cities, there is no difference in the requisition made on their learning and ability. Nay, it sometimes happens that he who resides in the smaller town has a work calling for abilities of a higher order than those who occupy the larger cities.

The case is quite different with those whom we educate in our foreign missionary fields, for the pastoral or teaching offices. They are, for the most part, beneficiaries from the beginning; taken, often, at an age when they are so undeveloped that we cannot form any idea of their subsequent bias or disposition, and often before we have evidence of their personal piety.

It will be admitted that not every man who desires to study is fitted for a student's life; and that not every man who is a good student would be a good preacher or teacher, even presupposing his piety. We must be the judges of such cases as these, and shall not be blamed for bringing to a close our course of *gratuitous* instruction in such cases, as soon as we have discovered unfitness for a studious career, or unfitness for either the pastoral or teaching office.

Benevolent *individuals*, here or in Syria, may contribute toward the education of physicians, and men in other pursuits, but missionaries cannot spend the time and money belonging to the work of evangelization, in this way.

We have thus narrowed the inquiry to those whose talents and graces we judge suitable for the ministry and teaching.

There is among every people a standard of attainments, demanded by popular taste and education, of those who would exercise these offices, especially the former, to which we more particularly refer. The wants of each congregation depend on its particular stage of culture; yet there is an average standard,

demanding by the average cultivation of the whole community. The different denominations differ in the matter of this standard, and the theological institutions of each are so graded as to meet the average standard of want, and to supply the average standard of attainment in its ministers. We have not been slow to meet the wants of our missionary converts in this respect; and it has been our steady purpose so to train every candidate for the sacred office that he may satisfy the *reasonable demands* of his people, for superiority, in knowledge and culture, to themselves.

But on missionary ground, as elsewhere, there are some churches that require more than *average* ability and culture in their pastors.

Here again, the problem, so simple in America, is difficult, in missionary lands. In America, a man who feels within himself the motions of genius, and a presentiment of a more than usual work, prepares *himself*, by his own energy, for the higher sphere, availing himself of post-graduate privileges at his college or seminary, or seeking abroad the facilities which he does not find at home. The title of any church to claim such higher qualifications must be decided by its ability to secure their possessor by a call, and provide adequately for his support. This principle is clearly understood by home missionary societies. They never think of supporting candidates for missionary labor in new, uncultivated communities in the West, or among the freedmen of the South, through post-graduate courses of more than usual study. If any church at the West or South grow until it demands such higher attainments, it then seeks for their possessor, and provides for his support; and in general, a church which cannot support a man of unusual capabilities does not need him. Doubtless the best preacher is not too good for the plainest people; yet as the world is, we cannot waste the means of the church in educating men to more than average grades of learning, or to great superiority over those whom they are to serve.

Now there is a special reason on missionary ground why this most wise and salutary principle, which governs the action of the church at home, is difficult of application.

In the infancy of the evangelizing work, the foreign missionary has no native helpers, teachers, or preachers; and the few converts gathered about him have no pastors. He is forced, by the necessities of the case, to perform toward them the duties of a pastor. This is pleasing to them, for many reasons. The missionary's great superiority, in education, to even the most cultivated intellects of the country, his social position, his influence with consuls and other officials, all conspire to make them prefer his services even to those of highly educated natives. But it is plain that this state of things is abnormal, and should, as soon as possible, be replaced by a permanent, native pastorate. The grade of the new pastor ought to be determined by the same principles as those which determine the case in America; that is, adaptability on the part of the pastor to meet the *reasonable* call of his people for superiority to themselves in culture and piety, and ability on their part to support him. If he be inferior, or barely equal to his people, in these respects, he is not fit to be their pastor. If he be so much superior to them that they cannot support him, this fact alone will generally be a reason why he should not exercise that office among them. But under these circumstances, newly evangelized and partially enlightened people are not *reasonable*. They want a *missionary*. They will use fair means, and

sometimes foul ones, to get him. They will object to men fitted to edify them, and whom they could support with a little self-denial, and claim men whose abilities they would not attempt to command were they in America, and whom they cannot hope to support. Is it not true, then, in practical missionary experience, that if we do not educate the pastors highly the churches will not have them? Is this the fault of our system? Or is it due to the imperfection of their knowledge and graces, and the peculiar circumstances in which they are placed?

There is a point on which I wish to make myself clearly understood. In urging churches to accept men whom we consider suitable for them, we never do it on the ground that we wish to limit their intellectual growth, or condemn them to the services of inferior men. We simply urge them to accept pastors whom they can hope to support. If they grow more intelligent and numerous, and able to give more for a more able pastor, we encourage a change that shall meet their wants. If their own pastor is susceptible of higher training, we give him every advantage in our power. Indeed, without the manifestation of any such desire on the part of the congregation, it is part of our plan to carry forward the education of pastors, after they have approved themselves faithful ministers, that they may gradually elevate the intellectual standard of their people.

Again, the policy of urging the settlement of men of limited education over such churches is not for the purpose of having under our *control* men of *dwarfed powers*, the more easily to *manage* them, as some have insinuated! We are living there to elevate and expand, not to depress and dwarf. No instance can be shown where we have aimed to repress talent. Our lifelong effort is to seek it out, and utilize it for the spread of Christ's kingdom. And so far as the alleged desire to keep native pastors manageable is concerned, any one who has witnessed the autonomy which we have conceded, nay, in many instances almost *forced* on the native churches and pastors, cannot be prejudiced by any such suspicion.

Our usual course with theological students is this. They are carried through the curriculum of the Seminary, and then, if possible, tried by a course of practical evangelism before ordination. They are then installed over churches, after due call and acceptance. If they give no promise of growing intellectually, their future training is confined to the instructions given during missionary visits, and by books and letters. If, however, the pastor give promise of intellectual progress, we are careful to foster and train his capabilities by systematic instruction, and in every way encourage him to the highest attainments, taking care, however, that his education be of the solid and useful rather than the showy kind. We believe in training pastors to work among their own people, not to go abroad to mingle with foreigners, and acquire their habits and tastes; and learn to lean upon their energy and to love their gold; and thus become unfitted for further efficiency at home.

The other remark, that "if we educate a man highly, he will not serve except as a highly salaried and independent *missionary*," was simply a statement of fact, and can only be objected to as such if it be not true. Now I reaffirm that it is true, as a general statement. It implies that we have educated some highly, which is true. I think that they constitute as large a proportion to the whole



number of pastors and preachers, as the highly educated and refined do in the ministry at home. Now it is true that we have been embarrassed and perplexed, and that our faith has been staggered, many times, by the fact that such exhibit less willingness to serve *native churches* for *native pay* than their less educated brethren, and exhibit a marked disposition to grasp at positions as *evangelists at large*, under *foreign pay*, and with the *largest salaries*. These are stubborn, painful, and injurious facts. We do not make them, nor misrepresent them. There are noble exceptions — men of faith and zeal, who believe in the permanence and growth of *native churches*, and who, with self-renouncing zeal have thrown themselves into the work of raising them to independence and manly strength. We honor them; and taking courage from them, gain faith to believe in the ultimate regeneration of their people, and the firm establishment of self-sustaining institutions of Christianity among them. And it is only when we hear native Christians say, as one of superior intelligence said to me, that no *native pastor*, however eligible, would be received while they could have a missionary from America to serve them, and see native evangelists unwilling to assume the pastoral relation, and seeking all their lives for foreign appointments and foreign accountability, that we feel that our work is in danger of being a failure.

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#### REV. ASA THURSTON.

THE death of this father among the missionaries at the Sandwich Islands, on the 11th of March last, was announced in June. Mr. Thurston was born at Fitchburg, Massachusetts, October 12, 1787. He graduated at Yale College in 1816, and at Andover Theological Seminary in 1819. Soon after leaving the Seminary he was married to Miss Lucy Goodale, of Marlborough, Massachusetts, "who has been his faithful wife and companion in all the toils, labors, and privations of his long missionary life." They embarked at Boston, with others of the company who formed the first band of missionaries sent to the Islands, October 23, 1819, Mr. Thurston having given a farewell address to the assembly in Park Street Church. In the address delivered at his funeral, at Honolulu, March 12, by Rev. Eli Corwin, it is said: "Forty-eight years ago this very month, on the 31st of March, 1820, the deceased reached the shores of Hawaii, with the pioneer missionaries sent out by the American Board, to evangelize these then benighted and barbarous islands. This day of his burial is just one month less than forty-eight years from the day when he and the still surviving companion of his earthly pilgrimage were stationed at Kailua, the ancient residence of the Hawaiian kings. And there, for more than forty years, he continued to reside and to labor as the honored pastor of a large and very important parish.

"The instructor, for a time, of both Kamehameha II. and Kamehameha III., his influence upon the conduct and disposition, especially of the latter, must have been very great. But, as is ever the case with the faithful minister, his influence was greatest and his usefulness most apparent among the masses of the common people. Never once leaving the Islands for forty years, he was hon-

ored of natives and foreigners alike as a faithful, patient, persistent worker, steadfast and abiding, in one stay, far beyond the ordinary duration of missionary life. Indeed I know not that in the entire history of missions a like instance is recorded, of one remaining so long upon the field, and at a single post, during the lifetime of a whole generation, without revisiting the home of his childhood, or visiting any other land. Only when advancing age and repeated strokes of paralysis had rendered him incapable of service; only when his strong hand lost its cunning, and his tongue had begun to give a doubtful utterance, did he consent to resign his pastorate at Kailua, that he might spend the closing years of his life in this city.

"Here, how beautiful the evening time of that life. . . . The outward appearance was but the truthful expression of the inward life,—a calm and undisturbed repose of faith; a rest in Jesus which knew no solicitude; a sublime quietude of soul which felt no fear."

He is spoken of as a man of "marvelous physical powers, perhaps unsurpassed in his day by those of any other resident upon these Islands, whether native or foreigner"; "taciturn all through life, yet hardly less remarkable for a quiet humor, which was kept in subjection to his Christian dignity"; and it is said: "Those of us who were permitted to visit him near the close of his life, cannot soon forget those more lucid intervals when, for a little, the soul reasserted its power over the tongue, and with indescribable pathos and earnestness he exclaimed,— 'My love for Jesus is very great.'"

An obituary notice in the Honolulu *Friend* states: "As a missionary, Mr. Thurston ever labored with great usefulness and success. His knowledge of the native language and character was most thorough, and as a preacher, he was much beloved by the native Hawaiians. In the early years of the mission, his labors as a translator were arduous and successful. In this great work, . . . associated with others, it fell to his lot to translate parts of Genesis, Numbers, and Deuteronomy, and the whole of Samuel, Second of Kings, and some other parts of the Bible." "When our departed Father arrived at the Islands, all was one wide moral, heathen waste. Idolatry was abolished, but the work of reducing the language to a written form, and the endless toil of a missionary's life, were to be entered upon. Now, how changed the moral aspect! The deceased leaves a widow and three children, and numerous grand-children, to mourn his loss. All who were acquainted with his life and labors are ready involuntarily to exclaim:—

'Servant of God, well done!  
Rest from thy loved employ;  
And while eternal ages run,  
Rest in thy Saviour's joy.'

## LETTERS FROM THE MISSIONS.

## Sandwich Islands.

## HILO, HAWAII.

LETTER FROM MR. COAN, April 9, 1868.

*The Great Volcanic Eruption.* Most of the readers of the Herald, doubtless, have already seen various statements respecting the recent very remarkable and destructive eruption of the volcano on Hawaii, Mauna Loa; but they will be all the more interested in the following narrative from an eye and ear witness, because of other accounts. Mr. Coan writes:—

"On the 27th ultimo, a series of earthquakes aroused the people of Kona and Kau. On the 28th, eruptions of steam and fire were seen at four points on our great volcanic Mauna Loa: The streams of molten minerals rushed rapidly down the mountain in divergent lines. The largest stream flowed nearly south, towards Kahuku, in Kau. Shocks of earthquake became more frequent and vigorous, and were felt all round the island. The fires of Kilauea raged with intense fury, surging against the walls of the great caldron, throwing down avalanches of rocks, and bursting into a lateral crater, called 'Little Kilauea.' A mighty shock now destroyed the stone church at Kahuku, and shook down the buildings of some foreign gentlemen, and of others.

"Suddenly the smoke and the volcanic fires on the mountain disappeared, the valves of the great furnace closed, and this mighty foundery of Jehovah seemed to have ceased blast. All eyes, in Hilo, Kau, and Kona, were looking to the hills, and every one inquiring, 'Where is the eruption?' Meanwhile, the jars, vibrations, and tremblings of the earth went on, almost incessantly, by day and night, until April 2d. So rapid were the shocks, that no one thought of counting them. In fact, they came in such quick succession that the ground rarely ceased to quiver between the throes, and we all felt that our island had no stable foundation. The throbbing and quivering of the earth, during the in-

tervals of the shocks, was like the trembling of a ship after the discharge of a broadside, or the quivering of a boiling pot.

"On Thursday, the 2d instant, at 4 P. M., we experienced such a shock as was unknown in the history or traditions of these islands. The earth rose and sank, and its surface rolled like the ocean in a storm. Trees swayed to and fro; shrubbery and grasses trembled; stone walls fell flat; underpinning of houses was thrown down; houses reeled, trembled, cracked; some tilted, some slid nearly off from their foundations, and a few fell. Timbers, ceilings, partitions, plastering, etc., cracked; furniture, earthen and glass ware, were shivered; book-cases, bureaus, wardrobes, cabinets, tables, etc., were started from their places, and many thrown down with violence; and all houses were filled with debris, from garret to cellar. Chimneys and smoke-stacks fell; stoves were smashed; ovens broken; baths broken up; machinery in sugar-mills disturbed; sugar-boilers and cooling vats nearly emptied; and all things on the earth's surface moved. The shock was terrific, and its violence lasted some three minutes. The earth rent, and seams and fissures, from an inch to two feet wide, opened in our streets and fields. Avalanches of rocks and earth fell from our precipices along the coast; banks caved off; watercourses ran mud; the sea rose and swept over the lower banks and barriers; and general consternation reigned among the people. The noise of the cracking earth, of the falling of thousands of feet of stone wall, of the rocking houses, breaking of timbers, boards, etc., and of the smashing of furniture and wares, was confusing. The inside of Dr. Wetmore's drug store was a scene of confused ruin. Bottles, vials, jars, cases, packages of medicine, etc., were thrown pell-mell upon the floor, and the mixing of acids filled the house with pungent gases. The marvel is, that ignition and explosion did not take place; but the compound of acids and drugs was one unknown to pharmacology and chemistry.

"One woman was killed by falling rocks, a man nearly killed, and others escaped as by a miracle. A company of children were playing under a ledge on the shore, when the great shock came. They huddled together, like a brood of frightened chickens, and prayed, the rocks meanwhile falling thick on both sides of them; but the Lord preserved them.

"Most of the people in Hilo left their houses and camped out in the night, and some have not slept in their dwellings since. Some sleep in verandas, and many do not undress at night.

"But our sorrows are light when compared with those of Kau. There, all is wreck, ruin, and death. On the day of our awful crash in Hilo, the earth rent between Reed and Richardson's ranch, at Kapapala, and Mr. F. S. Lyman's, at Keaina, and a volume of rocks, mud, and earth was projected, two to three miles long and as many wide, burying a village and thirty people, with goats, pigs, fowls, and from 500 to 600 head of cattle and horses. This was as sudden as the springing of a mine, and there was no escape for those in its range. The explosion was attended with terrific noise, and the whole atmosphere was filled with dust. What is marvelous is, that the projected earth was not heated. The depth of the flaw is from 4 to 15 feet. At this moment the houses of Reed and Co., of Mr. Lyman, of the native pastor, Kauhane, and of others, were shaken down, or so racked and damaged as to be uninhabitable. All rushed out of their shattered and falling dwellings; but the ground rocked and heaved and jerked, with such violence that no one could keep his feet. Even horses were thrown down. The noise from the explosion and the earthy eruption, and from the breaking of the earth's strata, was as if the rocky ribs and the mural walls and pillars of creation were being riven.

"Looking seaward, all was fear and consternation. The great shock had prostrated the stone church at Punalau, some six miles distant, on the shore, and all the houses for six or eight miles along the coast; and a tidal wave came in, some twenty feet high, sweeping off the wreck of all. Thus in a few moments that shore

was desolated, and all its substance destroyed. Many persons, however, escaped from the waves and reported the disaster; but so great was the confusion, that up to this day we have not the full statistics of the loss of life. I have seen a list of 47 persons who perished in the earth eruption and in the sea, but numbers more remain to be reported. Mr. Lyman and family, the pastor and family, and many others, collected on a hill, and spent that dreadful night in prayer and praise, under the open canopy of heaven, and with the earth rocking and quaking under them. On the next day, the 3d, they, and nearly all Eastern Kau, started for Hilo, where they arrived on Saturday, the 4th. The people in central and western Kau, or from Waiahinu on to Kahuku, hearing of the eruption on this side, have feared to come this way, so that we lack full and reliable information from that quarter; but it is affirmed, that the churches of Waiahinu and Kahuku (both of stone) are down, and that Brother Pogue and family are in a native hut near the station.

"The quaking still continues; but at wider intervals and with diminished force. I have been sent out of my study since commencing this letter.

"Two Hilo gentlemen, who have ventured over to Kau to look after their cattle, were driven immediately back by the shakings of the earth. They state that a great lava stream is now flowing into the sea near Waiahinu, and filling all that region with a glare of light; and that Kilauea has sunk down hundreds of feet, and looks like a vast pit of blackened ruins. The fusion has been drawn off, the superincumbent strata have gone down to dark and awful depths, and vast avalanches have been precipitated from the surrounding walls into the abyss below. Wide fissures are open along its upper rim, and the old road is intercepted. Travelers must now go up one or two miles from the crater to avoid these rents.

"Our people are excited, but there is no confusion. Inquiry is on tip-toe, with open eyes and ears. We are holding daily meetings at 4 o'clock P. M., and the people come out in crowds. All is hushed

and solemn. The stupid and the wicked are coming out of their hiding-places, and all classes are accessible. 'Sinners in Zion are afraid.' This was my text last Sabbath. We are laboring to persuade all to flee to the 'strong hold,'—to trust in the 'Rock' that cannot be shaken, and not to fear 'though the earth be removed, and though the mountains be carried into the midst of the sea'; which is now a literal and visible fact with us.

"Last Sabbath was our communion season. Thirteen were received to the church on profession of faith—making 47 during the past month.

"Since writing the above, I have seen two notes from Kau, stating that all is consternation and ruin in the central and western parts—or from Waiahinu to Kahuku; that all the villages along the shore were destroyed; that sixty-seven persons had been killed; that there was not, probably, a sound house left in Kau; and that the people were about to go to Kona, hoping to escape to Oahu.

"Our earthquakes still continue, but they are not heavy. As the lavas are flowing above ground in Kau, we trust that relief is near. We trust in Him who 'looketh on the earth and it trembleth, who toucheth the hills and they smoke.'"

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LETTER FROM MR. PARIS, OF SOUTH KONA.

THE district of Hilo, Mr. Coan's field, is on the east side of the island of Hawaii. Kona is on the west, and Kau on the south of the island. Mr. Paris, of South Kona, near to the district of Kau, wrote from Honolulu, April 13th. A few sentences from his letter will be given here, in addition to Mr. Coan's account.

"God, in his all-wise providence, has removed us from the field of our labors, we hope only for a little season. His hand has been heavy indeed on the southeastern portion of our island—the district of Kau. Almost the entire district has been desolated. The earth has been shaken and rent as it were in pieces, and almost every thing on the surface is in ruins. The houses of worship are all prostrate, the house of Brother Pogue, at Waiohinu, is

a wreck, and so are the houses of all the foreigners in the district. All the native villages along the sea-shore, for the distance of fifteen or twenty miles, have been destroyed by the tidal wave and the upheaving of molten lava. It is said that more than one hundred natives have lost their lives. Some were buried alive, some swept off by the tidal wave, and others suffocated by the smoke and gases. No estimate can now be made of the number of cattle and the amount of property destroyed."

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Madura Mission—Southern India.

LETTER FROM MR. TAYLOR, February 28, 1868.

*Impressions on Returning to India.* Mr. Taylor returned, not long since, from a visit to the United States. He was not yet prepared to resume his residence at his own station, but wrote from Madura, some of his "first impressions," which, he says, "are pleasant ones," on returning to the mission work. After noting, first, that he "feels at home" in India, more than he did in America, he states:—

"Another impression is, one of progress in these parts. I hear the brethren generally remarking, that the open and direct withstanding of the gospel by the people is less common than formerly. It strikes me thus, as I observe them in different places; and as I visited Mandapasalie for the first time, and again the second, the people did seem to be unfeignedly glad of our return; and I include in this statement the heathen as well as our own people. It is plain that Christianity has made an impression on the general mind of the community, and that impression is a favorable one. For some years I have had on the front wall of our house a writing, in large letters, that all might read. It begins with setting forth *love* as the fountain principle; *God* as the author of all good; *sin* as the cause of all evil; *Christ* as the Saviour; and closes with the resurrection, and the judgment, with its unchangeable results. I found it there on my return; and as I approached the place in the night, a heathen young man repeated to me those words, in their



order, and with perfect accuracy. To my inquiries, he answered that no one had taught him, but that he had himself studied them, and fixed them in his memory. He helped me on my way, and offered to do any thing for me in his power. It was one of many incidents showing a change. My helpers also spoke of the general cessation of open opposition, and the favorable position accorded to the gospel system."

### DINDIGUL.

(38 miles N. N. W. of Madura.)

LETTER FROM MR. CHESTER, March 10, 1868.

"*Anderson Village.*" This letter is to the former Secretary of the Board, and mentions "a little incident" which will interest many, connected with a Christian village named for that Secretary. The writer states:—

"Last week our tent [in itinerating] was pitched on the road side, hardly two hundred feet from the little school-house, or prayer-house, of 'Anderson patti.' Did you know we had a new Christian village in our Dindigul station by this name? It is not two years old yet, but it is already on the government records. Every householder has renounced heathenism; and no one who has not done so is allowed to build a house or live there. They were going to call their village 'Suizersha patti,' or 'Gospel village,' but when I proposed 'Anderson patti'—a name which does very well in Tamil—every face beamed a hearty response. The catechist of the village remembers you well, as do a number of the congregation.

"But the incident I wished to state was one connected with the little school-house, in which the congregation meet on the Sabbath, and in fact hold all their meetings. We met—the Dindigul native pastor, the five catechists engaged in the itineracy, the catechist of the village, a few friendly heathen men, the men and women of the congregation, and the writer—one evening last week, and dedicated, with heartfelt gratitude and solemn prayer, this little mud-walled, thatched school-house. And we prayed for the heathen

man whom God has raised up as a true friend to this little congregation, who built this school-house, so well adapted to the present wants of the congregation, entirely at his own expense.

"And another pleasant feature about 'Anderson patti' is, that in no part of my station have I more real encouragement. There are four congregations within as many miles of the village. The school in the village, though just commenced, numbers 16 scholars! I was visiting villages, with the pastor and one of the catechists, one afternoon last week, in this very region, and came to one where there are a number of high-caste heathen men, very friendly to us. We found one, an old man, of venerable appearance and most kind and cordial address, sitting near the entrance of his house. I knew him well, for I have seen him two or three times in his village, and he has been once to my dispensary. We told him we had come to preach, and as he seemed most willing to have us do so we sang a Tamil lyric, and a company of thirty or more, mostly women, gathered around. We preached of Christ as the only Saviour of sinners in every land. The old man listened well, and made me promise to stop on my way back from another village and drink some milk in his house. This I did, and greatly enjoyed it, but far more to hear these words from the old man, so near the end of his earthly pilgrimage: 'Since I came back from your dispensary I have stopped praying "Siva, Siva help me," and now pray to the God to whom you Christians pray. But now I shall say—O Jesus, Saviour, help me a poor sinner.'"

### Nestorian Mission—Persia.

OROOMIAH (Near Lake Oroomiah).

LETTER FROM MR. PERKINS, March 5, 1868.

*Encouragement.* "Our mission commenced the year 1868 with the encouraging fact before us, that one hundred persons, among the Nestorians, had been received to the communion during the year just closed,—a larger number than

had been admitted in any single previous year. This number embraces accessions which were the fruits of precious revivals in several villages on the plain of Oroomiah, and in our two seminaries, and also individuals scattered through the Koordish mountains.

"The first week of the present year was observed, generally, among the evangelical Nestorians, as a week of prayer; and indications of blessing attended the observance in our two seminaries and several villages. This interest has continued in a greater or less degree, but has not resulted in those pervading visitations of grace which we hoped and longed to see. In a few places, however, there has been deep interest. One such place is the village of Shirâbâd, where blessings clustered especially around a prayer-meeting of young men, commencing with only three individuals and increasing till it embraced nearly twenty. The pious young men waxed warm and earnest as it progressed, each one selecting an individual from without as a subject of special prayer and personal effort. One very hardened young man was thus drawn into the meetings, but only to ridicule and make sport for a time. At length his opposition called forth prayers so earnest in his behalf, in a meeting where he was present, that he could resist no longer, but rose and confessed his sin in the course he had pursued, his belief that the things which he saw and heard were the mighty power of God, and his purpose to yield himself a willing subject of that power.

"The annual fast for colleges and seminaries was observed in Oroomiah, and at Seir and some other places, with encouraging tokens of deepening religious interest, especially in the female seminary.

*Opposition.* "The past few weeks have been marked here by unusual opposition of the enemy. Foremost among the foes of the gospel here are the Papists. Their malevolence is unparalleled, even in corrupt, Mohammedan Persia. As a sample of their evil doings, a whole Armenian family, in the village of Supergân, some of whose members were known to be interested on the subject of religion, were

poisoned by a native Papist; and all might have died but for the mad haste of the wholesale murderer, which led to the paper of arsenic being thrown into their pot of soup in lumps, without being pulverized. It was thus prevented from being fully mixed with the food. The desperate and successful efforts of the French priests to shield the fiendish culprit from any punishment, is but a sample of the spirit and policy that govern their entire course in this country—their deeds being evil and only evil, and that continually. How literally and emphatically do they compass sea and land to make proselytes; and when made, are they not, as a rule, twofold more the children of hell than themselves? Indeed, they here select individuals of notoriously bad character—with the promise to shield them in their wickedness through French influence—as the objects of their proselytism; that they may use them as tools afterwards, to oppress and worry the defenseless Nestorians, and if possible, thus to compel them to become Papists, for protection. Does the gospel require us to draw the curtain of charity over such a system and its enormities, because, forsooth, it arrogates to itself the exclusive claim to the Christian name? Especially when this Antichrist is becoming more and more fierce and bloody, perhaps under the unwilling consciousness that its days are numbered!

"The iron oppression of the Mohammedans, and in some cases, their brutal outrages on the Nestorians, also divert the minds of the people, and sorely try our helpers and ourselves, and compel us to build the Lord's house in troublous times; yet its walls are steadily rising."

*Colporters—Mohammedan Converts.* It is stated that the mission is now doing a good deal in distributing the Scriptures and other books, by colporters,—“among Papal Nestorians in the valley of the Tigris, in the region of Mosul,” “in the south of Persia,” “at Ispahan,” etc. At the last named place, the case of two Mohammedans, who profess to have embraced Christianity, is noticed as of special interest; and Mr. Perkins adds: “These cases, occurring in the ancient capital of Persia, in

a despotic Mohammedan land, where the death penalty for conversion to Christianity is still in force,\* need little comment. We know not whence those Persians obtained copies of the Scriptures; possibly from our colporters on a former journey. At any rate, such facts will indicate colportage as a branch of our work. They also illustrate the power and the fruits of a steady Christian light, such as has been shining here for more than thirty years, far beyond its immediate neighborhood, or the enrolled list of its converts. We have all, probably, yet to learn more fully, the import and the power of patient continuance in well doing.

*The Koordish Mountains.* "Our last monthly report from the Koordish mountains contained much that is encouraging in several places; in a few instances, souls awakened and hopefully converted. Mar Yoseph, our helper in Bootan, on the Tigris, writes that he has held his first reformed communion in that distant region, on which occasion seven souls came around the table of the Lord. He had apprehended serious opposition in this observance of the ordinance there, but none occurred, the Lord being better to him than his fears."

The press is spoken of as largely engaged in printing Mr. Perkins's Notes on Genesis, (he has nearly completed the preparation of similar notes on Exodus,) and the death of "a very promising helper in Salmas, Deacon Hashaba," is noticed.

interfered with the prosperity of the work — the want of a house of worship for the Second Church, and the want of a pastor for the First, — but there has been progress. Seventeen members have been added to the two churches, and the number of Protestants has increased, in all, 189. There has been considerable religious interest in the female boarding-school, ten of the pupils having indulged a hope in Christ; and there is a remarkable degree of readiness among Armenians to attend the Protestant services and listen to the truth. Neighborhood meetings, held by Mrs. Schneider among the women, have proved very useful, and many Armenian women have requested meetings at their houses. Many of the church members, and some others in the congregations, now adopt the principle of giving tithes for religious and benevolent purposes; contributions to various objects for the year amounted to \$939 in gold; the First Church has been self-supporting for some years, the Second will now be so, and self-support is progressing at the out-stations.

At *Marash*, the Protestant community increased more than 100 during the year. The average increase for five years has been 100 per year, the whole present number being 1,706. The two churches at the station have worked together harmoniously, managing their own affairs. Thirty-five members were added, by profession, to the First Church, and thirteen to the Second. The two now number 424. Contributions amounted to \$1,196.91. When the girls' high-school, under Mrs. Coffing, was commenced, three years ago, it was only by much effort, and entreaty from house to house, that 10 scholars could be secured. During the past year, Mrs. Coffing has charged a small tuition, yet the whole number of pupils has been 38. The school "has quite exceeded expectations." In the mission training-school there were thirty-one pupils, and the "student-helpers," spending the vacation in the villages of the field, are heard gladly by the common people, and have done an important work, especially in the mountain regions of Zeitoon and vicinity, where "the presence and power of the Holy Spirit are being felt."

### Central Turkey Mission.

#### STATION REPORTS.

THE Central Turkey mission held its annual meeting at Aintab early in April. Reports of the different stations have been sent to the Missionary House, and a few items gathered from some of them will be presented here.

At *Aintab*, two serious obstacles have

\* "The Government had already laid its bloody hand upon one of these men, who was rescued by English engineers, who happened to be at Ispahan."

It is said, "The importance of these vacation labors can hardly be estimated."

At *Adana*, prospects have much improved during the year. The congregation has more than doubled — for the past few months has averaged about 260 — and the church "seems greatly revived." In the out-station *Tarsus*, also, "the spiritual aspect of the work is encouraging."

#### Western Turkey Mission.

##### SIVAS.

(About 400 miles S. of E. from Constantinople.)

LETTER FROM MR. LIVINGSTON, *March 21,*  
1868.

*Visit to Zara.* In a letter published in the *Herald* for June, Mr. Livingston reported a visit at *Gurun*. He now states, that since his return, he learns that favorable indications continue at that place; and he reports a visit to another out-station, *Zara*, 36 miles northeast from *Sivas*, the residence of the Governor of the district, containing "some 600 houses, about 200 of which are Armenian." The road there, from *Sivas*, is a very pleasant one in the summer, but now, he writes:—

"Owing to the great quantity of snow which has fallen the past winter, and a violent storm both while going and returning, I not only found the journey uncomfortable, but even dangerous. We at one time lost our road, and wandered about an hour or more in the snow, in the midst of so fierce a storm that we were unable to distinguish objects two yards in advance of us. It is difficult for those unacquainted with the roads in this country to form any adequate idea of the danger to which we are exposed in traveling, in places where the snow falls so deep and storms are so sudden and violent as on the high table-lands about *Sivas*."

*Pleasant Change—The School.* "*Zara*, as you know, is one of our oldest out-stations, but for want of suitable helpers it has, in common with other places in our field, not been cared for as it ought to have been. During the last eight years,

there has not been a preacher there more than a fourth of the time. And in the autumn, when I took a helper there, I found the people so much discouraged, and seemingly indifferent to every thing good, that I left them with a heavier heart than I have words to describe. But mark the change in four months and a half! Last week, there were 78 pupils, 11 of them women from 25 to 50 years of age. All these women are making good progress, and several are already able to read fluently in the Bible. With one or two exceptions, of old and infirm persons, all the Protestants are now able to read. The Armenians, too, are taking steps to make their schools more efficient, and already have a large number of girls under instruction. They see that their girls will learn to read, whether they wish it or not; and so it has become a matter of policy to encourage them to go to their own schools. There were 50 at the Saturday evening prayer-meeting, though the evening was a very unpleasant one. On Sunday there were 150 in the chapel—a room 13 by 26 feet. On Monday there was an examination of the school, at which all the scholars, together with many of their parents and other friends, were present. The pupils all acquitted themselves with great credit. One class was examined in *Genesis* and the *Acts of the Apostles*, and exhibited a familiarity with the contents of these books that would do honor to the members of any theological school. Indeed I have heard theological students pass a much poorer examination on the same subjects.

*A Promising Pupil.* "The helper said of one young man, who stood up to read, 'It seems a miracle, the way this man has learned. A month ago he did not know a letter of the alphabet.' And so it seemed to me, as I heard him read in a full, clear voice, from the most difficult parts of the *Epistles of Paul*. This man, too, had not been a regular attendant at school, but had learned to read while working at his trade as a baker. He is a Greek by birth, and expresses great desire to acquire an education, that he may become a preacher to his own people. I have hope that he

will be a suitable candidate for the next class in the theological school; but, entirely dependent upon his labor for his daily bread, he must have assistance in order to prepare himself for the ministry. It is not our plan to take up men and educate them without any exertion on their part. We only aid men when we have good reason to know they are ready to do all they can for themselves.

*Influence of the Examination.* "This examination cannot fail to have a most salutary influence upon the entire community. Its great benefit will be in showing the people, that at our schools the children not only learn to read, but understand what they read. Several Armenian gentlemen, who stopped to speak with me after the examination, said: 'The difficulty with us is, not that we do not send our children to school, but that they do not understand any thing of what they pretend to learn.'

*Self-support — Morals.* "I urged the matter of self-support upon the people as strongly as possible, and succeeded in getting them to assume a little less than a fourth of the preacher's salary, from the time of his going there. As yet, there is no especial manifestation of the Holy Spirit's work, and there is only one man of whom I have hope that he is a Christian. The Greek I have mentioned does not belong at Zara; he is only temporarily there. I cannot but believe, however, that there is a rich blessing in store for that place, and that soon many will be found who will esteem it a privilege to give of their means for the support of the institutions of the gospel.

"I ought not to omit saying a word about the morals of Zara, for without knowing something of the depth of degradation into which the people have fallen, you cannot well understand the difficulties we have to encounter. Morality is at a lower ebb there than I have ever seen elsewhere. Common decency forbids me to mention sights that meet one's eyes at every step in passing through the streets. The language of Paul, in the first chapter of Romans, when describing the sins of

the Gentiles, may to-day be applied, to the very letter, in enumerating the sins of Zara. It is indeed the very seat of Satan."

#### MARSOVAN.

(About 350 miles E. of Constantinople.)

LETTER FROM MR. TRACY, April 3, 1868.

A LETTER from Mr. Tracy, giving some of his first impressions, was published in March. He now writes that more observation has confirmed his favorable views as to results of past missionary labor; notices the fact that, in the matter of self-support, the mission "is far behind some others," but mentions circumstances and difficulties which he begs may be taken into account in considering the case; says "We are all boring for oil, some in hard rock and some in soft," but believes that, in the end, there will be "a flowing well" at Marsovan, though "the oil is deeper and the work harder" than in some other places; and mentions some things which serve to cheer, — among them, that "there is encouragement at the out-stations," where "some are pledging tithes," and "setting a noble example." A few paragraphs from the close of his letter will be given.

*Vacation-labor of Students.* "The students have returned from their vacation labors. We are gratified to find them filled with love for the work. The narratives they give make me feel, as never before, that this great work is really going forward. My hopes for these young men are large. Their abilities and their spirit are better than I expected to find. Making all due allowance for those who may prove false, and those who may fail, there remains a great, bright hope for the rest. Knowing, as I do, that it is earnest work amid difficulties that develops the man and the Christian, I expect more of these young men than of a like number in any American seminary.

*Congregations — Faithful Preaching.* "If one looks below the surface there is a deep work in the Marsovan community.



Two or three facts I will name. Our congregation, at this season, averages 300 (Mr. Smith has reported 230 for the winter), with a Sabbath-school almost as large. They have heard earnest, sturdy gospel all winter, from Avedis, and my teacher, Bassian. Can it be without effect? Every Sabbath, some of the principal Armenians are in the chapel.

*Women's Prayer Meeting.* "Another fact. At the women's weekly prayer-meeting, held from house to house, there is an average attendance of 70 or 80. Those in other stations tell us that this work is most difficult and disheartening—that it is scarcely possible, in many places, to get half a dozen women together for this purpose. Some of them have written us that they would like to attend a women's prayer-meeting with seventy in it! Here they not only come, but are attentive. This work among women, so marked here, is owing to Mrs. L——'s devoted labors.

*Pleasant Home.* "We have a pleasant home, and Providence has furnished us with many unexpected comforts. We are making some progress in the language. It is five months since we reached here. I now sometimes say a few words in the meetings, or take charge of the Sabbath-school; spend one evening in the week calling upon the brethren at their homes; and am assisting in teaching the English class in school."

#### ESKI ZAGRA.

(European Turkey, 200 miles N. W. of Constantinople.)

LETTER FROM MR. MORSE, March 30, 1868.

*Persecution—Violence.* In this communication Mr. Morse gives account, at considerable length, of "the persecution which took place during the past year," but mostly several months before the date of his letter. It is noticeable that no earlier distinct account of the matter was sent, or at least none has been received at the Missionary House, and it is perhaps not necessary, now, to publish details in full. A state of

feeling had for some time existed, "occasioned, as we believe, by the progress of the truth among the people," which resulted in an attack upon the mission premises, by an excited mob, on the 1st of November last. There had previously been "a struggle of three months at Samokove, to procure a Protestant burying-ground;" reports were circulated that the missionaries had been driven away from Sophia, and would be driven from Eski Zagra; and when, in the summer, the missionary, Mr. Byington, "was obliged to leave on account of Mrs. B.'s ill-health, together with Miss Reynolds, the people evidently thought it their opportunity." "All the day-scholars were taken from the school, and all manner of false reports sent to the parents of the boarding pupils," to induce them to remove their daughters. When Misses Reynolds and Norcross arrived, in September, on the day appointed for the reassembling of the school, "there were no scholars, and none to bid them welcome." On the first of October Mr. Morse arrived, "with six girls who had been spending the vacation at Philippopolis, and four others, from Samokove." Soon after five others came, but there was "the same cold reception," and "sullen silence." Late in October, Marika (Mary), the oldest assistant-teacher, was forcibly abducted from the school. The Governor was applied to, and with considerable difficulty, was induced to attend to the case; but the promises exacted from Merika's friends were not kept; she was not allowed to see the mission family; and when at last she made her escape, and "through by-paths and streets which she had never before traversed, entered the house by the back door," her mother was at the street door [of the yard] trying to get in. Having succeeded in getting inside, she "rushed for the house, placed herself upon the door-step, and commenced howling, as the people of the East howl for the dead."

*The Mission Premises Assaulted by a Mob.* "A crowd now soon gathered, and grew more and more violent; procured an axe and broke open one outer door; tried the windows and cut away some of the bars"; and then "bombarded the building

with stones." Sixty-four stones entered the windows, breaking sixty panes of glass, and "there were threats of burning, and once a call for a pistol." At length, "having exhausted their fury without accomplishing what they desired," the mob began to leave; the younger proprietor of the house came and cleared the yard of all except a few of the more resolute women, and then let out a mission helper and sent him to the Governor for aid. "In about half an hour he returned, with two policemen, who were now very brave!" Mr. Morse remarks: "It cannot be supposed for a moment, that such a disturbance could take place in broad day, in one of the most populous portions of the city, and continue four and a half hours, without the authorities having some knowledge of what was going on. They evidently wished to show the Bulgarians a favor. Neither can it be supposed that the mob deliberately carried matters to such a pass, during so long a time, without the knowledge, and real or implied sanction, of some of the leading members of the Bulgarian community. The threats previously made, and the coming into the yard of three influential citizens, one of whom was the official representative of the ward, and the whole subsequent course of events, show the same. No apologies were offered, and during the subsequent trial, every effort was made to clear the guilty.

*Seeking Redress.* "We felt that such an outrage as this could not be allowed to pass without endangering the lives of the missionaries, and the very existence of the mission to the Bulgarians. We accordingly made an appeal to our Ambassador, and to the missionary brethren at Constantinople, for protection and the punishment of the guilty.

"Mr. Blunt, English Consul at Adrianople, was also applied to, and very cheerfully rendered his aid; and "soon after he arrived, by his personal influence, experience, and ability, was enabled to carry the prosecution to a highly satisfactory termination." . . .

Respecting the conclusion of the case, and its apparent results, Mr. Morse states: "Seven persons were sentenced to three

months imprisonment and to pay the damages; and twelve or fifteen boys and women were sentenced, some to a month's imprisonment and some to small fines. As most of those sentenced to a month's imprisonment had already suffered that length of time, we requested that they might be released. The principal offenders and their friends prayed for mercy, and I telegraphed to the Governor of Philippopolis imploring his excellency to pardon them. The pardon was granted the night before their new year, which had a most happy effect upon the people. The general exclamation was, 'Had he been a Bulgarian he would not have pardoned them.' Apparently, none in the city are more friendly to us now than some who were imprisoned. The general result of the prosecution we believe will be beneficial.

"Mr. Morris, our Ambassador, is deserving of great credit for his prompt and energetic measures; and Mr. Blunt deserves the warmest thanks of all the friends of missions for the invaluable service he rendered.

"The effects of the persecution upon the pupils in the school, apparently, has been good. They have been built up and strengthened in the faith. Two or three of the new pupils, it is hoped, have been converted; and though the enemy has made great efforts to diminish our number, the Lord in mercy has been pleased to build us up. Four scholars have entered since the persecution commenced, making the present number 23. The summer vacation will be the great time of trial, and it is not improbable that our numbers may then be diminished. Let the friends of Christ specially pray, not only for these pupils, but for the general progress of the Lord's work among this interesting people."

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#### GREECE.

LETTER FROM DR. KING, April 17, 1868.

*A Call upon the Metropolitan.* In a letter dated April 16, Dr. King mentions the marriage of, he thinks, "the first evangel-

ical Greek couple ever united, in our day," the bridegroom being the preacher in the Evangelical Greek Church at Demirdesh. The service was performed by Dr. K. in Greek, and in the presence of many Greeks, one of whom, a "professor," remarked that it was "very beautiful."

Writing again the next day, he reports a matter of, perhaps, much more importance — a friendly interview by him, at the suggestion of others, with the Metropolitan Bishop, Theophilus. He writes:—

"A strange thing has just taken place here, — to me most unexpected. One of the Professors in the University here, formerly one of my scholars, and who was, a few years ago, at the head of the University, called on me a few days since, and proposed that I should call on the Metropolitan Bishop, Theophilus, the President of the 'Holy Synod' of Greece, who, in 1863, signed the accusation on account of which, on the 24th of January, I was cited to appear before the Criminal Court. I told him that I did not think the President of the Synod would wish to see me — that he would not receive me. He said, 'Oh, I am sure he would receive you, and be happy to see you.' I replied, that I would not go at a venture, but if he chose to speak to the Metropolitan on the subject, and found him disposed to receive me, I would go.

"Three or four days since he called again, and told me that he had spoken to the Metropolitan and that he would be happy to see me, and we appointed the day before yesterday for the call. At the hour appointed, the Professor came and went with me, to introduce me. On our arriving, the Metropolitan came out of his room to meet us, took me by the hand in the most friendly manner, and holding my hand led me into his room, placed me by his side upon the sofa, entered into conversation on various subjects, and in every

respect treated me as if I had been for many years his particular friend.

"Our conversation turned on such subjects as these — what constitutes true Christianity; the union of the churches, and on what basis they must unite; the duty of loving even our enemies; the duty of Christians to bless and not to curse. On my remarking that his church every year pronounces anathema against those who differ from it, he said, 'Yes, unhappily we did formerly, but now we do not.'

"In almost every thing of importance he appeared to agree with me, and two or three times took my hand and pressed it in the most friendly manner. When I rose to leave, he thanked the Professor for having brought me to see him, accompanied me to the door, and to the head of the stairs, where he first received me, and, as I was going down told me to present his salutations to my family. All this seemed so strange to me that I could hardly believe what had taken place; but I said within myself, This is of God. I did not seek it, and He, in his providence, may have some wise purpose to accomplish by it.

"During our conversation, I mentioned to the Metropolitan that John, one of the disciples of Christ, said to him: 'Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us!' Now, said I, if I am endeavoring, by my teaching, to cast out the devils of intemperance, lying, injustice, infidelity, impurity, and such like, you have no right to forbid me because I do not follow with you, — because in some things I differ from you. To this he apparently assented.

"In the whole of our conversation not an unpleasant word passed between us, though I presented my views in the plainest manner."

## MONTHLY SUMMARY.

## HOME PROCEEDINGS.

*The Treasury.* Thoughtful attention is invited to the brief statement on the first page of this number of the Herald; and to some articles on the first and second pages of the advertising sheet, following the "Donations." It is hoped, also, that matters on the fourth page of the cover will be noticed.

*Anniversary Meetings.* In connection with the spring anniversaries, a meeting in behalf of the American Board was held in New York, at the Madison Square Presbyterian Church, on Sabbath evening, May 17. Hon. William E. Dodge, Vice-President of the Board, presided, and made opening remarks; Secretary Wood presented a statement respecting the present condition and operations of the Board; addresses were made by Rev. H. H. Jessup, of the Syrian, and Rev. William Tracy, of the Madura mission; and Dr. Adams, pastor of the church, made some impressive closing remarks.

In Boston, a similar meeting was held on Thursday evening, May 28. Charles Stoddard, Esq., Chairman of the Prudential Committee, presiding. Addresses of great interest and power were made by Rev. T. L. Byington, from the Bulgarian field, European Turkey, Rev. George H. Gould, of Hartford, and Rev. H. H. Jessup, of Syria.

*New England Women's Foreign Missionary Society.* Mrs. Copp, Recording Secretary of this Society, furnishes the following:—

"A meeting of the Society was held in Old South Chapel, Freeman Place, Monday, June 1st, bringing together from Boston and vicinity many ladies interested in missions, thus showing that this Society has already established itself in the hearts of many Christian women, and giving promise of growth and extensive usefulness in the future.

"The meeting was addressed by Mrs. Cyrus Stone, returned long since, on ac-

count of the failure of her health, from the Mahratta mission; and it was affecting to listen to her voice, as she sat there, too feeble to stand, pleading in earnest tones the cause of heathen women, whose degradation she herself had witnessed. Her testimony, in regard to the personal enjoyment resulting from missionary labor, made a deep impression, and none doubted her sincerity when she added, that had she a thousand lives they should all be devoted to the work she loved so much.

"Mrs. Wheeler (wife of Rev. C. H. Wheeler), from Harpoot, also made a thrilling address, urging mothers to consecrate their children to the missionary work, and calling upon younger women to give themselves to it.

"She gave touching accounts of the devotion of many of the native converts, some of whom seemed to her to have reached a degree of consecration which would be remarkable even in a Christian land. Their self-denial in giving is extraordinary,—a man and his wife, for instance, having sold their only bed, sleeping on straw on the mud floor, that they might have something to give to Christ, while ten cents worth of bread was their only supply of food for three days!

"Mrs. W. very appropriately and earnestly entered her protest against women professing godliness expending so much money and time in the preparation of dress, exhorting all to realize that there is a nobler use for money than merely for personal adornment and show."

*The Treasurer* of this Society reports, that the following persons have been made Life Members since the report in June Herald, by the payment of \$25 each: Mrs. S. M. Lane, Southbridge, Mass.; Mrs. Newman Clark, Westhampton; Mrs. Edward I. Thomas, Brookline; Mrs. Nathaniel Dana, Wellesley; Mrs. F. M. Bean, South Malden; Mrs. Alexander Strong, Essex Street Church, Boston; Mrs. Joseph Fales and Miss Mary Fales, by Mrs. Hammet, East Boston; Mrs. Joel S. Bingham, by the Maverick

Sabbath-school, East Boston; Mrs. Rufus S. Frost, by Chestnut Street Church, Chelsea, — \$250.

Further contributions have been received as follows: Chestnut Street Church, Chelsea, \$29; Broadway Church, Chelsea, (additional,) \$7.25; Brookline, Mass., \$43; Mrs. H. M. G. Noyes, Brookline, \$5; Maverick Maternal Association, East Boston, \$6.50; S. G. B., Essex Street Church, \$3; Miss Elizabeth E. Dana, Boston, \$5; Mt. Vernon Church, (in addition,) \$9; Mrs. H. F. Russell, 1; as a memorial for a deceased mother, \$5; a friend, \$1; Mrs. Edward W. Hooker, Nashua, N. H. 1; Mrs. A. L. Torrey, Reading, Mass., a thank-offering, \$3; M. E. R. Northampton, Mass., \$5; Westhampton, Mass., Mrs. Ansel Clapp, Miss Hattie Clapp, Mrs. Clark Bridgman, Mrs. Frank Bridgman, Mrs. Lucas Bridgman, Mrs. Jonathan Brewster, one dollar each, \$6; Truro, Mass., Mrs. Edward W. Noble, Miss Isabel Blake, Miss Fanny Noble, one dollar each, \$3. Total for the month, \$382.75. Total receipts, \$3,042.75.

The Society assumes the support of Miss Adelia M. Payson, of Kent, Conn., recently appointed to the Foochow mission, China.

#### MISSIONS OF THE BOARD.

*Greece.* Dr. King (page 228) reports a call upon the Metropolitan Bishop, — the man who, in 1863, signed the accusation against him. He was now received very pleasantly, and treated, apparently, as if he had been a particular friend.

*Western Turkey.* Mr. Smith wrote from Marsovan, April 14: "Several members of this church have lately promised to devote a tenth of their income to the work of the Lord. The congregation is large, often numbering over three hundred. Four persons are to be received, on profession of faith, at our next communion. Several others have been examined, and will probably be received soon. I have also examined several persons at two of our out-stations, during the last few weeks, eight of whom will probably be received. Thus, though we see no general awakening, and

though many things are far from being as we would like to have them, we yet have abundant reason for encouragement; and we trust that the Lord is indeed here, carrying on his work. We know not what storms may be lowering; but there seems to be steady progress, and a better state of things now than I have before seen since reaching here, four and a half years ago."

A letter from Mr. Tracy, of the same station, noticing pleasantly the zeal, ability, and promise of seminary students, full congregations, and large female prayer-meetings, will be found at page 226.

Mr. Livingston, of Sivas, (page 225,) reports a visit to Zara, where he found the state of things so improved as greatly to cheer him.

Mr. Morse, of Eski Zagra, gives (page 227) a full account of the riotous opposition encountered at that place last autumn.

*Central Turkey.* Mr. Washburn, of Constantinople, attended the recent annual meeting of the Central Turkey mission. He writes: "The meeting at Aintab was a most harmonious one, but sadly small. I am deeply impressed with the necessity of reinforcing that mission with good men, such as those now there and such as have been there. The work of God in that part of Turkey has made wonderful progress. In a missionary point of view, there has been a greater success than almost anywhere else in the world. But if this harvest is to be fully secured, there must be such a missionary force in the field, for some time longer, as can exert a controlling moral influence."

Mr. Montgomery writes from Marash, March 24: "You will be pleased to learn, that from the time of our visit to Albusan, in September last, the church and community there woke up to new life and energy. Nearly an hundred souls have since been added to the community, and seven new members to the church, by profession; while the reports which come to us, of the activity and faith of the church, are very gratifying.

"Our school vacation began the last of January, and the students are scattered abroad preaching the word. Eleven of the students are at work in the villages



about Marash. They all went out with much prayer and faith, and I cannot but hope for good results."

A few facts of interest, gathered from station reports, will be found at page 224.

**Nestorians.** A letter from Mr. Perkins (page 222) mentions some encouraging facts, and "unusual opposition," specially from Papists.

**Madura Mission.** Mr. Herrick, writing from Pasumalie, March 25, states that three seminary students were received to the church at the last communion season, and that one of the teachers had been ordained as pastor of a church recently organized in the west part of Madura city. He reports preaching excursions and itinerating work, on which he met with much to encourage in the Christian congregations, and also among the heathen. There appeared to be more readiness than he expected, among church members and the nominally Christian people, to give according to their means, for the support of their own religious institutions and schools. Some gratifying statements are made in letters from Messrs. Taylor and Chester, pages 221, 222.

**Zulus.** Mr. Grout wrote from Umvoti, South Africa, January 21: "We have just had a good week of prayer—full meetings, and carried on with good feeling and vigor. At the close, five individuals had resolved to become Christians, and the good feelings have been steadily increasing since. We feel quite encouraged. We hope, while we pray 'Thy kingdom come,' that all men, everywhere, will include us in their prayers for the salvation of the world."

The statistical returns show that 63 persons were received, on profession, to the churches of the Zulu mission, during the year 1867.

**Sandwich Islands.** The *Morning Star* sailed from Honolulu March 26th, for the Marquesas Islands. Rev. L. Smith went as delegate from the Hawaiian Board, to visit the Marquesas mission. The Community at Honolulu have raised \$1,950, to

purchase a house to be held in trust by the agent of the American Board, and occupied by Miss Bingham's school. Eight ordained Hawaiian ministers have offered themselves to go to the Micronesia mission by the next trip of the *Morning Star*.

A full account of the late wonderful volcanic eruption will be found in the letter from Mr. Coan, page 219.

#### OTHER MISSIONS.

**Japan.** The *Record*, of the Presbyterian Board, for June, states: "Dr. J. C. Hepburn, at Yokohama, March 6th, speaks of the internal troubles in this country as very great, and likely to continue until the power of the Daimios, or chiefs, is broken, and the country is united under one head. He also refers to the adoption of Western ideas as to dress, furniture, etc., by many of the Japanese. He found a native gentleman, whom he had lately visited, on a bed, with sofas, centre-table, astral lamp, book-case, etc., in his parlor, where a few years ago would have been found nothing but mats on the floor—no furniture of any kind. Dr. Hepburn reports the building of a dispensary and chapel on the mission premises, at a cost of eleven hundred dollars in gold—eight hundred of which were generously given by friends in Yokohama."

Bishop Williams, of the China mission of the Episcopal Board, has recently visited Japan, and was greatly interested in the prospect of missionary success in that land. He states, as quoted in the *Spirit of Missions*, that "the missionaries are much more open and free in their intercourse with, and in instructing the Japanese, than when he left the country for a visit to the United States; and that there is no field in the whole world which seems to him so interesting, and where the prospect is so good for reaping a bountiful harvest. The people are all alive; changes, radical changes, are taking place every day. They are adopting foreign customs, habits, and manners; and many are quite prepared to become nominal, and some, I doubt not, as true, genuine, whole-souled Christians as ever lived."

*China.* The *Spirit of Missions*, for May, states: "Bishop Williams's letter on Japan, is followed by one on China, which contains some facts of interest and importance. Some time last year, a high official in one of the southern provinces of China issued a proclamation forbidding idolatrous processions, and advising the people to spend less of their time and money at the heathen temples. The Bishop writes, that the Chancellor of the largest city of the Province in which one of our own missions is situated, has lately put forth a proclamation prohibiting the people, under a penalty, from worshipping at the temples, burning incense and candles and silver paper before the idols, and that the Mandarins of a large city in an adjoining province have forbidden any interference with the teaching or preaching of Christianity. He further states, that he has learned from a missionary at Shanghai, that the Emperor has issued an edict, in compliance with a memorial from some high mandarin, forbidding the rebuilding of temples which have been destroyed, and the repair of those which have fallen into decay; making an exception, however, in favor of the temples of Confucius."

The *Record*, of the Presbyterian Board, for June, notices the recent baptism, by their missionaries, of 4 persons at Tungchow, 1 near Shanghai, 3 near Yu-yiao, and 2 at Canton. During the year 1867, 65 communicants were added to the churches of the Ningpo Presbytery from among the heathen, and one native was ordained and installed as pastor of a church.

*The Presbyterian Board.* The *Record* presents the following "Summary View," for the close of the last year of the Presbyterian Board, May 1st, 1868. "The Missions of the Board — among the Jews and the Indian tribes of this country; the Chinese in California; the Romanists of Brazil and the United States of Colombia; in Japan, China, Siam, among the Laos, and in India; in Liberia and Corisco, in Africa, — include 79 foreign missionaries, 4 missionary physicians, 21 ordained native and licentiate preachers, 17 assistant-missionaries from this country, besides

the wives of missionaries; native helpers, 184; — or in all, a force of 370; 44 organized churches, with a membership of over 1,600. To these, as far as reported, have been added the past year nearly 300 communicants.

"During the last year, 11 ordained ministers, 1 licentiate, 1 physician, and 11 assistant-missionaries were sent out. Of these 18 were new laborers. Two ministers were removed by death — the Rev. A. G. Simonton, of Brazil, and the Rev. Ishuree Dass, of India. Mrs. Noyes, of Canton, was also called to her rest. Two native brethren were ordained in India, and two licensed to preach the gospel; and one in Siam. In the schools of various grades, are 6,750 children, all more or less brought under gospel influences.

"The receipts of the Board were \$285,308; the expenditures, with the debt of last year of \$35,472, were \$312,828, — leaving a balance against the treasury of \$27,139."

The *Record* also remarks: "The mission work itself is certainly prospering. The Board has never sent up to the General Assembly a better report. This fact, and the many great interests which it includes, make a strong plea for going forward. This year's expenditures will necessarily be greater than those of last year. Calls for increased supplies of men and means come from almost every mission. Some new missionaries are waiting to be sent out; others are coming forward. Our Saviour, we feel sure, is going before us; we would not, we cannot stand still."

#### EMBARKATION.

Dr. D. H. Nutting, of the Central Turkey mission, with his wife and three children, Rev. C. C. Thayer, of Dana, Mass., and Mrs. Mary F. (Spencer) Thayer, of Poysippi, Wisconsin, sailed from New York for Liverpool, on the way to Turkey, May 16th. Mr. and Mrs. Thayer are new laborers, to join the Central Turkey mission. Mr. Thayer was educated at Monson Academy and Chicago Theological Seminary.

## DEATHS.

At Liverpool, England, John Williams, son of Rev. Charles Harding, of the Mah-ratta mission, aged 14 months and 26 days. Mr. Harding was on his way to the United States with his motherless child.

At Leland, Michigan, March 2, Miss Hannah Moore, formerly, for six years, from 1841 to 1847, connected with the Cherokee and Choctaw missions of the Board, as a teacher. A brief notice sent to the Missionary House states: "She was born in Union, Connecticut. After she retired from the employ of the Board, she spent ten years as a missionary in West Africa, laboring earnestly, and suffering much from that unhealthy climate. At two different times she was so isolated as not to see a white female for more than a year.

"Her life was consecrated to the missionary work, and was full of toils and triumphs. She passed away peacefully to the home above."

## BIBLIOGRAPHICAL.

"*Life Scenes among the Mountains of Ararat.*  
By MOSES PAYSON PARMELEE, Missionary of the American Board. Boston: Massachusetts Sabbath School Society. No. 13 Cornhill."

THIS is a neat volume of 265 16mo. pages; with several illustrative engravings and photographs. It is, in the main, a pleasant narrative of the writer's own experience and observations, in his journeyings and missionary labors, from the time he came in sight of Constantinople, in 1863, on his way to Trebizond, and thence "across the mountains" to his "new home" at Erzroom, and on subsequent visits to different places, until he was obliged to return to the United States in 1867. It brings to view, therefore, modes of traveling, manners, customs, and characteristics of the people, the face of the country, soil, productions, etc., as well as various facts of interest connected with the missionary work in portions of that favored Eastern Turkey field. The book is of far greater value than many Sabbath-school books, and it would be a great improvement if the older classes of children, and the younger classes of adults, for whom it is specially designed, could be led to form a taste for such instructive reading, to the neglect of trash.

The book may be obtained from Mr. Charles Hutchins, at the Missionary House, and will be sent by mail if desired, postage paid, for \$1.25.

## FOR THE CHILDREN.

## A LETTER OF THANKS FROM MICRONESIA.

HERE is a letter to the children which would have been printed two months ago if the editor could have found room for it then in the Herald. But it will be just as good now, and will please, especially, the thousands of "Stockholders" to whom it is addressed.

"To the Morning Star Stockholders:—

"DEAR FRIENDS,—Just fifteen years ago, the missionary schooner *Caroline* brought teachers to these islands. Then, dismal night brooded over all these wide seas. There was no welcome for that pioneer vessel; but the missionaries went to work, broke up the ground, and put in

gospel seed. They were among savages, widely separated from each other and from the world. Their supplies of food, clothing, and mails, were uncertain and slow in coming. They were anxious for their families when sick, and when exposed to savage violence, and sometimes longed for ships to come. You heard of our wants, and nobly provided the remedy. You built and dispatched the first *Morning Star*, which long cheered our hearts, and helped us in our work. Ten years did she come and go, always cheering us with your messages of love, and sometimes carrying to you tokens of the looked-for day. But these long voyages, in this sultry climate and over these stormy seas, told upon your

gallant ship. She grew weary, and needed rest; and at length your agents said she should be discharged. So she retired, under full pay, to be known as the '*Harriet Newell*.'

"Again we were in distress. What could this island mission do without the *Morning Star*? Some said it must be given up! What, leave these hundreds of lambs without shepherds, and withdraw the Waters of Life from these thousands of readers and praying ones! We knew of the treasures—men and money—spent in preserving the life of the Union, and were sometimes fearful lest the burden of that debt would keep the people from furnishing the needed money for our work, so that you might feel compelled to withdraw from this field. But our fears were groundless, for ere we knew of your readiness to help, a new *Morning Star* breaks through the clouds, in the far-off east, and lo, the day dawns upon these gems of the ocean! And now what a welcome she has had! The awakened dwellers upon these thousand islets see a great light, and multitudes join to give her a cordial welcome. From islet to islet, from group to group, from lofty cocoanut-tree to breadfruit-tree, the shout is 'Sail, ho!' 'Sail, ho!' 'Morning Star!' 'Morning Star!' All through these three groups of islands, from the far south Nui, of the Ellice cluster, up north through the Gilbert and the Marshall chains, and so on to the west, to Ponape, in the Caroline range, wherever the *Morning Star* has cruised, in this her first voyage, she is hailed as the Star of Day! How different from the reception given her predecessors!

"And you would know how your missionaries greet her. Little Julia, latest born of our number, says, 'Oh, she's a beauty!' And we that have stood in the front, and welcomed this 'flag-ship,' have greeted her something as weary soldiers greet reinforcements on the battle-field.

"We never doubted in regard to final victory. When we came over these seas, we came to conquer or die. When the *Caroline* was sold, and we knew not what would become of us, there was no retreat, and no wish to fall back. And when the old *Morning Star* received her discharge, we were again very sad for these poor peo-

ple, and not a little anxious for ourselves. But hardly had we time to feel our loss when it was more than made up to us.

"And how like the great American heart is this new *Morning Star*! In model, perfect; in build, substantial; in accommodations, complete! When you laid her keel and measured her beam, you must have thought to make her capacity for carrying sufficient for all our wants; and when you planned and furnished that saloon of a cabin, you must have had in mind the comfort of the weary and sick, as they would need to go to other climes in search of health.

"Surely it was no blind providence that took from his work our beloved Bingham, and sent him back to our native land, to aid and advise you in getting up this model vessel; and especially in returning him to us, so much improved in health, as her captain.

"To all the Stockholders in both the old and new *Morning Star*, we wish to send our 'aloha'—our love. Her outward trip is now complete—a perfect success. She has brought to us much good cheer, and we now bid her depart in peace, hoping she will carry something of good cheer to you. She has visited more islands, crossed more dangerous reefs, and anchored in more places, than any other vessel in the same time, and by a favoring Providence has escaped all serious injury.

"We are all delighted with the new vessel, and with the commander and his good wife, who have most cordially welcomed us and many of our people on board, and told us the story of some of the givers and their gifts. We have sung together, accompanied by that sweet-toned organ; have read books from the library; and enjoyed the comforts and luxuries of the large and generously furnished ship; and our hearts fill with gratitude, and our eyes moisten, as we think of the one hundred and fifty thousand owners. May your reward be a hundred-fold in this life; and when we meet on high, we hope to introduce to you thousands of these Micronesians, who will bless God and thank you for the *Morning Star*.

"In behalf of the Micronesia Mission.

"A. A. STURGES.

"PONAPE, October 17, 1867."

## DONATIONS RECEIVED IN MAY.

MAINE.	
Cumberland co. Aux. Soc.	
Froepport, Mrs. S. A. Hobart,	30 00
Lincoln county	
Bath, Central Cong. ch. and so., of	
which from Charles Clapp, Jr. to	
const. Rev. E. S. PALMER, Omaha,	
Nebraska, H. M., 50;	177 71
New Castle, 1st Cong. ch. and so.	5 00—182 71
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, Hammond st. Cong. ch. and	
so. 143.20; 1st Cong. ch. and so.	
47.38;	190 58
Brewer, 1st Cong. ch. and so.	23 54
Brewer Village, Cong. ch. and so.	20 00
Holden, an old gentleman,	5 00—239 12
Piscataquis county.	
Garland, Cong. ch. and so.	8 50
Somerset county.	
Norridgewock, Cong. ch. and so. m. c.	15 00
Union county.	
North Waterford, Cong. ch. and so.	15 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	20 00
Searsport, 1st Cong. ch. and so. m. c.	5 50—25 50
York county.	
Lebanon Centre, Cong. ch. and so.,	
annual coll.	38 00
Saco, 1st Cong. ch. and so., Benev.	
Soc. m. c.	15 65—53 65
	550 48
NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. Geo. Kings-	
bury, Tr.	
Ablead, Cong. ch. and so.	35 10
East Jaffrey, a friend,	4 33
Keene, 2d Cong. ch. and so. m. c.	12 83
New Alstead, Cong. ch. and so. m. c.	14 00
Roxbury, Brigham Nims,	10 00
Swansey, Cong. ch. and so.	6 13
Westmoreland, Evan. Cong. ch. and	
so., Mrs. Evelyn Shaw,	10 00—92 38*
Grafton county.	
Bath, Cong. ch. and so.	35 55
Campton, Cong. ch. and so.	22 75
Hanover Centre, Rev. B. Smith,	5 00—63 30
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Hollis, a friend,	5 00
Merrimack, 1st Cong. ch. and so.,	
annual coll.	48 00
Milford, 1st Cong. ch. and so., to	
const. ROBERT KNIGHTS, H. M.	170 00
Pelham, Cong. ch. and so. 65; Miss	
Abiah Cutler, with prev. dona., to	
const. D. T. GAGE, H. M. 25;	90 00
Temple, Cong. ch. and so., Gents,	
10 23, Ladies, 8.35;	18 58—331 58
Merrimack co. Aux. Soc. Geo. Hutch-	
ins, Tr.	
Concord, West Cong. ch. and so.	
18.45, less express, 15c.;	18 30
Fisherville, Alma Harris,	10 00
Henniker, Religious Charitable Soc.,	
with other dona., to const. OLIVER	
C. FISHER, H. M.	90 30
Hopkinton, Cong. ch. and so.	25 00
Pembroke, Cong. ch. and so. 28.85,	
less express, 25c.;	28 61
Sanborn Bridge, Cong. ch. and so.	61 65
West Bosworth, Cong. ch. and so.	
72.25, less express, 25c.;	72 00—306 86
Rockingham county.	
Exeter, 1st Cong. ch. and so. m. c.	
8.04, less c/r, 25c.;	7 79
Portsmouth, North Cong. ch. and so.	372 17—379 96
Stradford county.	
Somersworth, 1st Cong. ch. and so.,	
at Great Falls,	30 25
Wakefield, Cong. ch. and so.	10 00
Wolboro, Rev. S. Clark, for China,	10 00—50 25
	1,223 33
A friend,	50 00
	1,273 33
VERMONT.	
Addison co. Aux. Soc. Amos Wilcox, Tr.	
Orwell, L. Root,	10 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
McIndoe's Falls, Cong. ch. and so.	20 00
St. Johnsbury, North Cong. ch. and	
so. 40.20; South Cong. ch. and so.	
30.25; 1st Cong. ch. and so. 18.10;	
Friends, 300;	388 55—408 55
Chittenden co. Aux. Soc. E. A. Ful-	
ler, Tr.	
Burlington, 1st Calv. Cong. ch. and	
so. m. c.	7 79
Franklin co. Aux. Soc. C. B. Swift, Tr.	
East Berkshire, Cong. ch. and so.	10 00
Sheldon, Cong. ch. and so., annual	
coll. (of which for China, 11), to	
const. Rev. ELAM J. COMINGS, High-	
gate, Vt., H. M., 70.07, less exc.,	
55c.	69 72
Swanton, Cong. ch. and so.	40 00—119 72
Orange county.	
Wells River, Cong. ch. and so. m. c.	28 00
Orleans co. Conf. of Ch's. Rev. A. R.	
Gray, Tr.	
Greensboro, Cong. ch. and so. m. c.	
19.54, less c/r, 75c.	18 79
West Charleston, Cong. ch. and so.	30 00—48 79
Rutland and Bennington co's Aux. Soc.	
J. Barrett, Tr.	
Rutland, Cong. ch. and so. m. c.	25 29
Windham co. Aux. Soc. C. F. Thomp-	
son, Tr.	
Brattleboro, Centre Cong. ch. and so.	
(coll. 202.71, m. c. 78.55), 276.26;	
a friend, 10;	286 26
Dummerston, Cong. ch. and so. m. c.	22 00
Windham, Cong. ch. and so., to	
const. C. W. HASTINGS, H. M.,	103 50—411 76
Windsor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Trs.	
Springfield, L. N. Barnard, 10, Lin-	
coln Whitecomb, 10;	20 00
Woodstock, Cong. ch. and so. coll.	
(of wh. from Solomon Woodward,	
20), 83.61, m. c. 16.39;	100 00—120 00
	1,179 90
Guildhall, Cong. ch. and so. m. c.	21 50
	1,201 40
MASSACHUSETTS.	
Barnstable county.	
Truro, Cong. ch. and so.	30 00
Berkshire county.	
Peru, Cong. ch. and so. m. c. 29.85,	
express, 25c.;	29 61
Boston and vicinity.	
Boston, Old South ch. and so.	8,260 61
Essex st. ch. and so. 5,022.55, (of	
wh. from a friend, to const. ANNA	
S. PRATT H. M., 100.) Ladies, 300,	
Sabbath-school, 50;	5,402 55
Mount Vernon ch. and so.	5,085 50
Park st. ch. and so. Gents, 3,139.40,	
Ladies, 1,009, Sabbath-school,	
25;	4,263 40
Shawmut ch. and so.	2,947 30
Central ch. and so.	2,147 54
Phillips ch. and so.	1,126 00
Vine st. ch. and so., coll., in part,	
750, m. c., in part, 100;	910 00
Berkley st. ch. and so.	486 86
Maverick ch. and so.	350 00
Salem and Mariner's churches,	335 82



Elliot ch. and so. coll., in part, 250,	322 35
m. c., in part, 72.55;	106 50
Chambers st. Mission Band,	50 00
Springfield st. ch. and so.,	25 00
Old Colony Mission School,	25 00
Shawmut Mission School,	20 00
Hanover st. Mission School,	2,020 00
New England Women's Foreign	
Missionary Society,	78 82
Annual Union Monthly Concert,	608 81
at Park st. ch.	
United Monthly Concert at Park st.	
ch.	4,466 10
Rev. J. A. Vinton, 5, a lady, 5,	
ditto, 5, other donations and	
legacies, particulars of which	
have been ack'd, 4,451.10,	39,139 66
	32,529 08
Acknowledged elsewhere,	6,510 58
Chelsea, Winn. Cong. ch. and so.	
m. c. 57.77, less c't, 50c.;	87 27-6,647 85
Essex county.	
Andover, Friends,	10 00
Lawrence, Elliot Cong. ch. and so.,	
for salary of Rev. P. O. Powers,	
to July 1st, 1 quarter, 175; Cent.	
Cong. ch. and so., a friend, 5; 180 00	
Methuen, 1st Cong. ch. and so. m. c. 11 50	
Salem, Crombie st. Cong. ch. and	
so., annual coll.	152 68-354 18
Essex co. North Aux. Soc. William	
Thurston, Tr.	
Amesbury and Salisbury, Union Ev.	
ch. and so.	9 28
Bradford, Mr. and Mrs. Warren Ord-	
way, to const. CARRIE W. LEAVITT,	
Bangor, Me., H. M.	100 00
Groveland, Cong. ch. and so.	16 00
Ipswich, Linebrook Cong. ch. and so.	29 00
Newbury, 1st Cong. ch. and so.	40 68
Newburyport, a friend's quota of the	
2,000.00 for China,	5 00
West Newbury, 1st Cong. ch. and	
so. m. c.	10 84-210 78
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Washington st. Cong. ch.	
and so., annual coll., (of wh. from	
a friend, to const. Rev. S. I. BRI-	
ANT, Sharon, Mass., H. M., 100);	
to const. Rev. CHARLES VAN NOR-	
DEN, H. M.	237 00
Essex, 1st Cong. ch. and so., annual	
coll., to const. L. W. BURNHAM,	
H. M.	115 42
Lynn, 1st Cong. ch. and so. m. c.	42 00
Marblehead, thank-offering of a friend,	2 00
Middleton, Cong. ch. and so. m. c.	25 00
Peabody, Cong. ch. and so., to const.	
Mrs. HANNAH C. POOR, H. M.;	
(annual coll. 508.71, m. c. 130.79,;	
639.50; friends, for the Gabcon	
Mission, 20; a friend, for China,	
10;	609 50-1,060 92
Hamden co. Aux. Soc. J. L. Whit-	
ney, Tr.	20 00
Tolland, Cong. ch. and so.	
Hampshire co. Aux. Soc. S. E. Bridg-	
man, Tr.	
Amherst, Faculty and Students of	
Amherst College (annual coll.	
201.05, m. c. 7.54, Prof. E. S. Sowell,	
extra, add'l, 10,.) to const. HENRY	
M. TYLER and A. T. BUCHANAN,	
H. M.	218 59
Granby, Cong. ch. and so.	89 25
Northampton, 1st Cong. ch. and so.	
m. c. 190.51; Edwards Cong. ch.	
and so. (coll. 149.70, m. c. 22.75,	
172.45;	363 93
Southampton, Cong. ch. and so.	66 25
Williamsburgh, Cong. ch. and so.	71 02-808 17
Middlesex county.	
Cambridge, Shepard Cong. ch. and	
so., Ladies Miss'y Soc.	29 00
Cambridgeport, Prospect st. Cong.	
ch. and so. (annual coll., add'l,	
175, m. c. 18.05; 193.05; Stearns	
Chapel m. c. 2 months, 19.30; 212 35	
Charlestown, a friend,	1 00
Chelmsford Centre, Ladies, by Mrs.	
L. Chamberlain, for China,	11 00
Holliston, Cong. ch. and so., to	
const. Rev. W. H. SAVAGE, H. M. 107 36	
Lowell, Appleton st. Cong. ch. and	
so., annual coll., to const. LUTHER	
J. EAMES, H. M.	123 31
Marlboro, Union Cong. ch. and so.,	
to const. C. F. WILSON, H. M.	150 00
Medford, Mystic Cong. ch. and so.	167 80
Natick, Cong. ch. and so.	8 24
Newton, North Evan. Cong. ch. and	
so. m. c. 8.75; a friend, thank-	
offering, 5;	8 75
South Malden, Cong. ch. and so.	25 61
Waltham, Joanna Bond, deceased,	
(add'l,	100 00
Wilmington, Cong. ch. and so.,	
annual coll., to const. Mrs. MAARY	
H. GOVINS, North Wilmington,	
H. M., 147.42, less c't, 50c.;	146 92-1,091 34
Middlesex Union.	
Ashby, 2d Cong. ch. and so.	10 58
Assabet, Evan. Union Cong. ch. and	
so. m. c.	13 04
Leominster, Evan. Cong. ch. and so.	40 00
Townsend, Ephraim Spaulding, de-	
ceased, by J. H. Shedd, 50; W.,	
for China, 3;	53 00
Westford, Cong. ch. and so., annual	
coll. 25.77, m. c. 6 months, 9.87;	35 64-152 26
Norfolk county.	
Jamaica Plain, Central Cong. ch.	
and so. m. c. 15; Thomas Hill,	
10;	25 00
Neponset, Trinity Cong. ch. and so.	
m. c.	43 00
West Roxbury, South Evan. ch. and	
so. m. c.	33 04-101 04
Old Colony.	
New Bedford, a thank-offering,	10 00
Palestine Miss'y Society. E. Alden, Tr.	
East Weymouth, Cong. ch. and so.	18 00
Scituate, Cong. ch. and so., annual	
coll.	18 75
South Weymouth, Union Cong. ch.	
and so. m. c.	31 00
Weymouth, 1st Cong. ch. and so.,	
to const. A. P. NASH, H. M.	120 11-187 86
Plymouth county.	
Marshfield, 1st Cong. ch. and so.,	
add'l,	10 00
Taunton, and vicinity.	
Raynham, 1st Cong. ch. and so.	25 00
Worcester co. North Aux. Soc. C. San-	
derson, Tr.	
Templeton, M. P. S.	5 00
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Douglas, a member of 1st Cong. ch.	5 00
Worcester, Union Cong. ch. and so.	
m. c. 256.91; Central Cong. ch., a	
friend (for China, 100, for Madura,	
50), 150; 1st Cong. ch. and so.,	
FRANKLIN WHIPPLE, to const. him-	
self H. M., 100;	506 91-511 91
Worcester co. South Consecration. W.	
C. Capron, Tr.	
Blackstone, Cong. ch. and so.	20 00
Northbridge, Cong. ch. and so. m. c.	20 00-40 00
	11,335 92
Massachusetts Home Miss'y Society.	
Income of Mrs. Osborn's legacy for	
propagating the gospel among the	
Indians of North America,	120 00
Nantucket, 1st Cong. ch. and so.	16 00-135 00
	11,470 92
Legacies.—Sturbridge, Hannah B.	
Walker, by N. W. Plimpton,	
Ex'r, 712.52, less express, 75c.;	711 77
West Stockbridge, Benjamin Cone,	
add'l, by H. W. Taft and G. J.	

Tucker, Trustees, 2,250, less tax 185;	2,115 00—2,226 77	Dr. H. Hatch, 50; W. D. D., 50; Mrs. I. J. 20; E. 15;	1,767 06
	14,297 69		2,138 32
<b>RHODE ISLAND.</b>			
Providence, Charles st. Cong. ch. and so.	42 80	A friend, from the country,	2 00
Thernton, Cong. ch. and so.	20 00—62 80	Albany, 4th Pres. ch.	200 00
<b>CONNECTICUT.</b>			
Fairfield co. East Aux. Soc.		Amenia, 1st Pres. ch.	10 00
Stratford, G. Loomis,	5 00	Auburn, Society of Miss'y Inquiry in	
Fairfield co. West Aux. Soc. A. E.		Auburn Theol. Sem. 15; Mrs. L. E.	
Beard, Tr.		Lyon, Sarah H. and Helen E. Hunt,	
Norwalk, M. Darling,	8 00	10, each;	45 00
Stamford, C. J. Starr,	100 00—108 06	Byron, Pres. ch.	20 00
Hartford co. Aux. Soc. E. W. Parsons, Tr.		Castile, Cong. ch. and so.	24 40
East Glastenbury, Cong. ch. and so.	8 00	Clinton, Rev. Henry Boynton,	6 00
East Windsor, Misses L. and S. Wells,	15 00	Corfu, Pres. ch. m. c.	6 00
Hartford, Theol. Institute Chapel m. c. 25.25; Asylum Hill Cong. ch. and so. m. c. 20.22; Wooster st. Chapel, 19.92; Centre Cong. ch. and so. m. c. 16.96; Mrs. S. F. Blodgett, 10; a friend, 10;	108 34	Delhi, 2d Pres. ch.	33 14
Middletown, 4th Cong. ch. and so., coll. 49.15, m. c. 19.10;	68 25	Dunkirk, Pres. ch. 44.56, Helen S. Clarke, to const. Byron W. Clarke,	
Newington, Cong. ch. and so.	27 00	H. M., 100, Mrs. E. R. Thomson, 5;	149 56
Plainville, Cong. ch. and so. m. c. 18 77	18 77	Durham, 1st Pres. ch. m. c. 17.49; 18-man A. Hull, 10; 2d Pres. ch. 12;	30 40
Windsor, Cong. ch. and so.	50 00—285 36	Haverstraw, Central Pres. ch. coll.	65 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.		Hopewell, Pres. ch. 9, Mrs. E. H. and Miss H. N. Wells, 5 each, their quota for China,	19 00
Terryville, Cong. ch. and so. m. c. Middlesex Ass'n. John Marvin, Tr.	6 00	Hyde Park, Mrs. Sarah Willis,	10 00
East Haddam, Rev. Isaac and S. B. Parsons,	5 00	Jamestown, Pres. ch. 32; Cong. ch. and so. 27.75; Levitt Hallcock, 6;	64 75
Millington, Cong. ch. and so. (add'l), a friend,	2 00—7 00	Malden, Pres. ch. m. c.	37 10
New Haven City. F. T. Jarman, Agent. Third Cong. ch. and so. 217.55; Centre Cong. ch. and so. m. c. 12.17; North Cong. ch. and so. m. c. 7.50; Davenport Cong. ch. and so. m. c. 7.20; Chapel st. Cong. ch. and so. m. c. 7.13; Yale Miss'y Soc. 8.65; Prof. E. E. Salisbury, add'l, 100, Miss Salisbury, add'l, 20;	390 20	Paris Hill, Cong. ch. and so., balance,	7 00
New Haven co. West Conso'n. E. B. Bowditch, Tr.		Penfield, Pres. ch.	6 00
Oxford, Cong. ch. and so.	46 75	Poughkeepsie, Pres. ch., of wh. from H. L. Young, 10, m. c. 42.93;	52 93
Tolland co. Aux. Soc. C. H. Dillingham, Tr.		Skaneateles, Pres. ch., annual coll. to const. S. L. Benedict, H. M.,	100 00
Union, a friend,	5 00	Somerset, Rev. L. B. Rogers,	4 00
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.		Sweden, Pres. ch.	12 33
Woodstock, 2d Cong. ch. and so., add'l,	2 20	Troy, 2d Pres. ch., Female Prayer-meeting, 6; Mrs. Esther Dana, 3;	9 00
	850 51	Union Falls, a friend,	10 00
<b>NEW YORK.</b>			
Auburn and vic. I. F. Terrill, Agent.		West Farms, F. A. Wood,	5 00—947 80
Auburn, Alice Chase,	1 00		3,081 12
Jordan, 1st Pres. ch.	10 00	<i>Legacies.</i> —Buffalo, B. B. Heacock, by Rev. G. W. Heacock, Ex'r,	518 25
Meridian, Rev. T. R. Townsend,	25 00—35 00		3,599 37
Geneva and vic. W. H. Smith, Agent.		<b>NEW JERSEY.</b>	
Geneva, Pres. ch.	250 00	Bergen, 1st Pres. ch., of wh. from Rev. A. C. Friessl, 20;	165 60
Hemulus, Pres. ch. 54, less exchange, 14c.	53 83	Elizabeth, S. W. Stebbins,	8 00
Watkins, Pres. ch.	25 40—330 26	Englewood, Pres. ch. m. c.	84 97
New York and Brooklyn, Agency of the Board Bible House,—		Newark, Roseville Pres. ch. 40.55; 1st Pres. ch., Ladies' For. Miss'y Soc., add'l, 7;	47 55
Of wh. from Mercer st. Pres. ch. (of wh. from Mrs. M. C. Bull, 150, O. W. Booth, to const. Mrs. C. B. Linsley, H. M. 100, Miss L. Deming, 100, C. A. Davison, 50, F. C. Jones, 33.33, T. Denny, Jr., 25, H. C. Southworth, 25), 491.53; Church of the Covenant (Pres.) (of wh. from C. N. Talbot, 100, D. H. McAlpin, 100, G. F. Betts, 100, Rev. E. F. Hatfield, 65, H. Kimball, 20), 395; Central Pres. ch. (coll. 31.45, m. c. 31.23), 62.68; 1st Pres. ch. (Williamsburgh), 50; Madison Sq. Pres. ch. W. S. Gurnee, 50; 14th st. Pres. ch. add'l, (coll. 20, m. c. 19.35), 39.35; 7th Pres. ch. m. c. 22.85; Annie, 600;	2 20	Orange Valley, 2d Cong. ch. and so.	34 50
		Vineland, J. W. Cone,	5 00
		Woodbridge, Maria H. Strale,	10 00—255 62
		<b>PENNSYLVANIA.</b>	
		By S. Work, Agent.	
		Delaware Water Gap, Mountain Pres. ch. m. c.	5 00
		Philadelphia, Trustees Presbyterian House,	15 50—20 50
		Bethany, Pres. ch.	13 00
		East Springfield, Pres. ch.	10 00
		Lock Haven, G. B. Perkins,	3 47
		Minersville, Pres. ch.	10 00
		Montrose, Pres. ch. m. c.	22 00
		Mount Pleasant, Pres. ch.	50 00
		Philadelphia, Charles Burnham, to const. MARIETTA BURNHAM, H. M., 100; J. D. L. 50;	150 00
		Pittsburgh, Third Pres. ch. (of which from m. c. 363.63, a "Grateful heart," 10),	373 63
		Pittston, Mrs. Harriet D. Strong,	10 00—642 19
			652 00
		<b>MARYLAND.</b>	
		Darnestown, John Darby,	7 00
		<b>DISTRICT OF COLUMBIA.</b>	
		Washington, Rev. E. Goodrich Smith, 15; Eunice L. Strong, 15;	30 00
		<b>TENNESSEE.</b>	
		Athens, Mare Hill Pres. ch.	5 00

## Lockout Mountain Educational Institutions, m. c.

5 55—10 55

## OHIO.

By William Scott, Agent.

Cincinnati, 3d Pres. ch. m. c. 17.29;	
2d Pres. ch. m. c. 18.75; 1st German Pres. ch. 10;	41 04
Dayton, J. A. J. Inskip,	10 00
Delaware, Pres. ch.	113 00
Elisabethtown and Berea, Pres. churches,	30 00
Little Mill Creek, Pres. ch.	12 00
Marietta, 4th st. Pres. ch.	41 25
Paddy's Run, Hugh Williams,	50 00
Walnut Hills, Lane Sem. ch. coll. 108, m. c. 8.70, G. Y. Roots, with prev. dona. to const. Ada L. Roots, H. M., 50;	226 70
Williamsburg, Otis Dudley,	5 00—628 90
By T. P. Handy, Agent.	
Cleveland, Euclid st. Pres. ch. m. c.	54 28
Fremont, Pres. ch.	65 29
Huggins, Rev. J. McCutchen and wife,	10 42
Wiloughby, Pres. ch.	12 50—142 40
	671 48

Champion, Pres. ch. 16.10, less tax on coupons, 25c;	15 75
Chatham Centre, Cong. ch. and so., with prev. dona., to const. O. SHAW, H. M.	34 50
Cleveland, O. M. Oviatt, 30; Mrs. Louise and Florence Ozanne, 5 each, for China,	40 00
Columbus, 2d Pres. Sabbath-school, Delhi (Delaware co.), 1st Pres. ch. Ladies' Sewing Soc.	39 12
Gustavus, Elam Linsley,	8 80
Kelloggville, Franklin Stoddard,	1 00
Marietta, Cong. ch. and so. m. c.	5 00
Norwalk, 1st Pres. ch. 93.44, less exchange, 25c;	11 00
Sandusky, a member of Pres. ch.	98 19
Toledo, "Trust,"	10 00
Walnut Hills, Lane Sem., I. F. Cross-ette,	70
Windham, Cong. ch. and so. m. c.	15 00—283 56
	955 04

Legacies.—Columbus, D. T. Woodbury, in part, by Executor, 1,250, less tax and exc. 76.47;

1,173 53

2,128 57

## INDIANA.

Delphi, Pres. ch.	15 00
Indianapolis, 2d Pres. ch.	252 08
Lima, Pres. ch.	27 00
Montezuma, Pres. ch.	5 25
Pittsburgh, Pres. ch.	1 15
St. Louis Crossing, Mrs. Martha Gabbard,	20 00
Terre Haute, Cong. ch. and so., in part,	98 52—423 95

## ILLINOIS.

A friend,	10 00
Barry, Cong. ch. and so., of wh. from R. Shipman, 5;	9 00
Bevidere, 1st Pres. ch.	81 39
Beverly, Cong. ch. and so.	6 00
Brimfield, Cong. ch. and so. (of wh. from Rev. C. A. Leach, 30), 44.25; Mrs. M. A. Leach, 15, Mary F. Leach, 1;	60 25
Brookfield, Pres. ch.	15 00
Buffalo, Pres. ch.	6 00
Cambridge, Cong. ch. and so.	11 60
Chatham, Pres. ch.	16 00
Crystal Lake, Cong. ch. and so.	12 22
Gales, Pres. ch. 50; Rev. A. Kent, 100;	150 00
Galesburg, 1st Cong. ch. and so.	100 00
Geneva, Cong. ch. and so.	47 28
Manchester, Pres. ch.	6 75
Milburn, Cong. ch. and so.	25 93
Morris, 1st Cong. ch. and so.	12 11
Neelyville, Pres. ch.	5 00

Oak Park, Independent ch. m. c.	4 00
Ontario, Cong. ch., Rev. F. Wheeler,	10 00
Ottawa, 1st Cong. ch. and so.	32 00
Pittsfield, Rev. William Carter,	10 00
Plainfield, Cong. ch. and so.	21 00
Rockford, Ladies' For. Miss'y Soc.	4 00
Sharon, Pres. ch.	3 00
Shelbyville, Pres. ch., add'l,	1 00
Spring Creek, Pres. ch.	7 00
Toulon, Cong. ch. and so.	29 75
Virden, Pres. ch.	39 50—735 78

## MICHIGAN.

Albion, Pres. ch., annual coll.	21 25
Clayton, 1st Pres. ch.	1 75
Dover, 1st Pres. ch.	4 00
Grand Haven, 1st Pres. ch. m. c.	21 97
Jackson, Cong. ch. and so. (of which from a friend, 50), to const. Rev. J. W. Hough, A. S. Cushman and L. Karsick, H. M.	253 56
Monroe, Pres. ch.	62 37
Romeo, Cong. ch. and so., to const. Eliza Phelps, H. M. (coll. 85, m. c. 15), 100; Mrs. B. Clark, 10, Miss T. S. Clark, 10;	120 00
Tecumseh, H. C. Conkling,	25 00—459 90

Legacies.—Romeo, Asa Holman, by G. H. Holman, Ex'r, add'l,

105 00

904 90

## MINNESOTA.

St. Paul, 1st Pres. ch., in part,	29 60
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## IOWA.

Big Rock, Cong. ch. and so.	10 50
Burlington, Mrs. Joseph Brerall,	5 00
Clermont, Pres. ch., add'l,	1 00
Davenport, German Cong. ch. and so.	4 25
Des Moines, Plymouth Cong. ch. and so. m. c.	22 68
Garnaville, Cong. ch. and so.	14 50
Grinnell, Cong. ch. and so. m. c.	17 00
Inland, Cong. ch. and so.	6 00
Kossuth, Yellow Springs Pres. ch.	38 00
McGregor, Cong. ch. and so.	39 53
Polk City, Rev. G. W. Palmer and wife, thank-offering for past blessings,	10 00
West Branch, Friends, by G. Barrington,	7 00
Wheatland, 1st Pres. ch.	20 00
Wittenberg, Mrs. N. E. Barter,	2 00—197 46

## WISCONSIN.

Beloit, 2d Cong. ch. and so. 40; Edward Burrall, part avails of land, by Treas. Amer. Bible Soc., 25.01;	65 01
Burlington, Cong. ch. and so.	32 70
Caledonia, M. A. E. Nichols, for China,	5 00
Elkhorn, Cong. ch. and so. m. c.	3 00
Ixonia Centre, Cong. ch. and so.	3 00
Lake Mills, Cong. ch. and so. m. c.	1 90
Lodi, Pres. ch., of wh. from m. c. 2.65;	7 65
Menasha, 1st Cong. ch. and so.	60 82
Mondovi, Cong. ch. and so.	5 50
New Chester, Cong. ch. and so.	3 00
Tafton, Cong. ch. and so., ann. coll., 31, m. c. 4 months, 14;	45 00
Windsor, Union Cong. ch. and so.	25 70—268 28

## MISSISSIPPI.

Okolona, Freedmen's School, by E. C. Blackman,	5 00
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## MISSOURI.

Brookfield, Rev. B. J. Bettelheim, add'l,	10 00
St. Louis, Mrs. E. H. Jones,	2 00—12 00

## KANSAS.

Junction City, Rev. I. Jacobus,	5 00
Lawrence, N. S. Pres. ch. m. c.	15 85
Waveland, Charles C. Gardiner, for China,	100 00—120 85

## CALIFORNIA.

San Jose, 1st Pres. ch., annual coll.	51 66
Santa Clara, 1st Pres. ch., annual coll.	13 84—65 50

## OREGON.

Portland, 1st Cong. ch. and so. m. c.	13 50
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CANADA.  
Montreal, Amer. Pres. ch., in part, 174 72

## FOREIGN LANDS AND MISSIONARY STATIONS.

Syria, Beirut, an English Traveler, 5.00;  
Tripoli, A. Yanni, for China, 12.00; 18 20  
Zulu Mission, monthly concerts at  
Awahlongwa, 13.08, Amanzimtote,  
63.91, Edidumbini, 6.84, Ifumi, 34.78,  
Inanda, 28.08, Mapumulo, 15.16,  
Umsunduzi, 6.84, Umtwalumi, 16.98,  
Umvoti, 26.05; Natal, avails of bo-  
tanical specimens from Rev. J. Bu-  
chanan, 7; 210 47—228 67

## MISSION WORK FOR WOMEN.

MASSACHUSETTS. — Boston, New En-  
gland Women's Foreign Missionary  
Society, by Mrs. Mary A. Stoddard,  
Treas. pro tem., for salary of Miss  
R. D. Tracy, Western Turkey, 350 00  
NEW YORK. — Spencerport, Mrs. L.  
Weare, for work among women in  
China, 2 00—352 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — East Machias, Cong. s. s. 20.00,  
Lake District ditto, 1.65; Strong, Cong.  
s. s. 7; Sumner, Cong. s. s. 10; 89 25  
NEW HAMPSHIRE. — Brentwood, Cong. s. s.,  
Anna B. Brock's class, 5; Dunbarton, H. J.  
Bard, 52c., H. A. Caldwell, 25c.; East Al-  
stead, Cong. s. s. 7; Haverest Centre, Cong.  
s. s. 25.72; Henniker, Religious Charitable  
Soc., 12.70; Milford, 1st Cong. s. s. (6f wh.  
for a teacher in India, 25), 80.80; North  
Conway, Cong. s. s., add'l, 5; Stoddard,  
Cong. s. s. 3; Sullivan, A. E. Stone, 25c.;  
Walpole (Cong. s. s. 25, a friend, 5), 30,  
for school of Miss R. A. Smith, Anuppa-  
mudi, Madura mission; West Concord,  
Cong. s. s. 13.50; Winchester, a class of  
boys, 2, Mrs. Atherton, 1, Flora, Ella,  
Alice, Julia, and Mary Ellen, 1 each; 141 74  
VERMONT. — Charlotte, a class of young ladies,  
12; East Berkshire, Cong. s. s. 10; Greens-  
boro, Cong. s. s. 12.57; Hartland, Cong.  
s. s. 10; Melndoes Falls, a class in Cong.  
s. s. 8.62; Norwich, Johnny Sewall, 25c.;  
Orwell, G. W. Cutts, Laura Raymond, Rolla  
Young, Lilly Lewis, Robert Bascomb, 2.25;  
Pawlet, Cong. s. s. 32; Pittsfield, Cong. s. s.  
3.05; St. Johnsbury Centre, Cong. s. s. 8;  
Sharon, Cong. s. s. 4.25; Swanton, Cong.  
s. s. 50; West Haven, Cong. s. s. 2;  
MASSACHUSETTS. — Cohasset, 2d Cong. s. s.,  
for China, 27.08; Granby, Cong. s. s., for  
students at Harpoot, Turkey, 60; Hadley,  
Russell Cong. s. s., for school at Abeth,  
Syria, 40; Peabody, Cong. s. s., for school  
at Thummanampatti, Madura mission, 32;  
South Reading, Cong. s. s., for a pupil at  
Harpoot, Turkey, 30; West Medway, Char-  
leses Pond, for girl at Marsovan, 5;  
CONNECTICUT. — Bloomfield, Cong. s. s. 26.35;  
Columbia, Cong. s. s. 16.45; Newington,  
Cong. s. s. 23.05; West Avon, Cong. s. s.,  
add'l, 2.25; Windsor Locks, Cong. s. s.  
47.56;  
NEW YORK. — Binghamton, 1st Pres. s. s.,  
for school at Kowtee, Malabar mission,  
30; Brooklyn, Armstrong Juv. Miss'y Soc.

(of which for Marsovan Sem. 50, pupil in  
girls' school, Harpoot, 30, Mrs. Stanley's  
school, China, 20, Mrs. Gulick's school,  
China, 20, girls' school, Beirut, 20), to  
const. Rev. WILLIAM MCKAY, H. M. 140;  
Durham, 1st Pres. s. s. 4; Haverstraw,  
Central Pres. s. s. 46; Phelps, Pres. s. s.  
5.25; Spencerport, Samuel Weare, for a  
pupil at Harpoot, Turkey, 30; 255 25  
NEW JERSEY. — Beverly, "Little Edith," 19c.;  
Newark, South Park Pres. ch., Young Peo-  
ple's Miss'y Soc., for Mrs. Bridgman's  
school, Peking, China, 250; 250 13  
PENNSYLVANIA. — Athens, Reformed ch. s. s.,  
for Miss Fitcher's school, Marsovan, 26.19;  
Philadelphia, Northern Liberties, 1st ch.,  
Infant Sabbath-school, 35; 61 19  
VIRGINIA. — Richmond, Hollywood Sabbath-  
school, by hands of Rev. Dorus Clarke, 3 00  
OHIO. — Cincinnati, 1st Ortho. Cong. s. s.,  
for a child in Mrs. Edwards' school, Inanda,  
South Africa, 50; Winnie Worcester, de-  
ceased, 3.45, Austin and Leonard Worces-  
ter, 1.50; — Cleveland, 2d Pres. s. s., for Rev.  
W. W. Eddy's schools, in Syria, 150; Co-  
lumbus, 2d Pres. s. s. (of wh. for a teacher  
at Palu, Syria, 40, ditto, in Madura mission,  
40), 80; Fremont, Pres. s. s. 8.71; Pome-  
roy, Pres. s. s., for school at Nadukotal,  
Madura mission, 41.90; 335 54  
INDIANA. — Terre Haute, Cong. s. s., of wh.  
for Rev. M. D. Sanders' school, Ceylon, 6.62,  
Mrs. Edwards' school, Inanda, South Africa,  
11.64, for church at Billis, East Turkey,  
11.00, Mrs. Knapp's school, at Billis, 2.50,  
to educate a preacher, 2.95; 35 01  
ILLINOIS. — Bunker Hill, Cong. s. s. 8; Chi-  
cago, Union Park, Cong. s. s., add'l, 12c.;  
Concord, Cong. s. s., for Mrs. Fairbanks'  
school, Wadale, India, (of wh. from a daugh-  
ter of a missionary in India, 20), 38; Free-  
port, Pres. s. s. 50; Ottawa, 1st Cong. s. s.  
3; Rockford, 1st Cong. s. s. 9.92; Summer  
Hill, Cong. s. s. 5; 114 04  
IOWA. — Kosuth, Yellow Springs Pres. (N. S.)  
s. s. 6 62  
WISCONSIN. — Burlington, Minnie Euel,  
30  
1,710 75  
Donations received in May, 25,548 88  
Legacies " " " 4,523 55  
29,971 88  
Total from Sept. 1st, 1867, to  
May 30th, 1868, 291,131 70  
DONATIONS FOR THE NEW MIS-  
SIONARY PACKET "MORNING  
STAR."  
Massachusetts, Great Barrington, 1st  
Cong. s. s. 53  
New York, Buffalo, Orphan Asylum,  
add'l, 1 00  
Pennsylvania, Blairsville, Pres. s. s.,  
add'l, 2 50  
Amount received in May, 4 03  
Previously acknowledged, 28,691 29  
Total to May 30th, 1868, 28,695 32

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